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The
Balance Wheel

A Condensed History of the
Woman's Home Missionary Society
of the Methodist Episcopal Church

1880--1920



ELLEN COUGHLIN KEELER



WOMAN'S HOME MISSIONARY SOCIETY
METHODIST EPISCOPAL CHURCH



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WOMAN'S HOME MISSIONARY SOCIETY
METHODIST EPISCOPAL CHURCH
150 FIFTH AVENUE, NEW YORK CITY

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To My Children

Who have played Indian, Eskimo
and Immigrant under my study
window.

To My Parents

Who have cared for these Home
Guards.

To My Husband

Without whose encouragement and
help this book could not have been
written.

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THE purpose of this book is to provide a short, condensed history of the Woman's Home Missionary Society of the Methodist Episcopal Church for those who have become members of the Society without knowledge of its remarkable past, for students in Home Mission Schools, and for those who have entered its magic circle of service.

The source material for this book was secured from the reports of the corresponding secretaries, and the bureau and department secretaries published in the annual reports of the Society for the last forty years.

The Balance Wheel

THE BALANCE WHEEL

* * *

THE WOMAN'S HOME MISSIONARY SOCIETY is as a balance wheel to the Methodist Episcopal Church. For forty years it has supplied its frontier preachers with food, raiment and money. It has opened up missions, built churches, and supported supplementary workers. Where the men of the Church could not enter, the Woman's Home Missionary Society sent its women. When the Church was not ready, it advanced alone into the frozen North. When the Church was overwhelmed, it placed its rescue homes and missions in the cities.

The Woman's Home Missionary Society has been as a balance wheel to the nation. It has developed new industries and trades. It has taught temperance and patriotism. It has entered law courts, halls of legislation, and camps of war in its function as homemaker.

The Woman's Home Missionary Society has been as a balance wheel to all races of people under the Stars and Stripes. It has taught their boys and girls how to read and write and work and worship God. It has taught the Negro girl to cook, sew, make beds, sweep, and set a house in order; the Negro boy to plant and plow and rebuild his cabin. It has shown the Indian how to irrigate the land, and has coaxed him from a wigwam to a cottage. It has brought bright-eyed Spanish-American girls from adobe huts to its spacious boarding-schools. For forty years this potent agency of Americanization has been at work. It has placed Christian social settlements all the way from the Arctic town of Nome to El Paso, Texas, the gateway to old Mexico; hospitals and dispensaries from Boston to Albuquerque; Industrial Homes from San Juan, Porto Rico, to Tacoma, Washington. Its missions are planted as far west from San Francisco as Maine is east. Boats have edged their way along the northwestern coast laden with wood and glass and stone for its Industrial Homes. Freight cars have travelled from state to state with boxes and barrels and supplies for its orphanages, Homes

and schools. The genius of Christian American womanhood is recorded in the history of these forty years.

GENERAL CONDITION OF THE COUNTRY, 1880—Forty years ago, the condition of the United States seems to have been much like the chaos of today. More than a decade had passed since the close of the Civil War, yet the aftermath of national evils was so pronounced that men were alarmed for the safety of the nation. The aggressive institutions of the Mormons, the wrongs of the Indians, the fearful ignorance and degradation of people in New Mexico and the Southland, added to the results of sixty years of immigration from European shores, gave much ground for apprehension among philanthropists, statesmen and church leaders.

Three agencies of the Methodist Episcopal Church had been doing splendid work in the nation—the Sunday-school Union, the Church Extension Society, and in the South, the Freedmen's Aid and Southern Educational Society. Outside of their very specific work lay a vast field of Christian opportunity as yet untouched by any organization of the Methodist Episcopal Church. It is but fair to say that people all over the land did not know of the conditions existing in sections less favored than their own. A sentiment was growing, however, among those who did know that there was pressing need of work among the destitute people of the South. It was felt certain by them, that as soon as Methodist women knew that millions of their sisters were wearing out weary lives of wretchedness in homes of poverty and sin, as soon as they realized that multitudes of little children were coming into these miserable homes to enter upon lives of vice that would be a menace to our civilization, they would come to their aid with prayers and consecrated giving. In response to the call of womanhood from the cabins of the South, the Mormon harems, Indian wigwams, adobe houses, tepees and Chinese quarters, the Woman's Home Missionary Society of the Methodist Episcopal Church came into being.

Three facts demonstrate the peculiar need for this Society. First, the Freedmen's Aid Society and other agencies of the Church interested in establishing missions in the West and South found their efforts weakened by conditions of want and wretchedness in the homes of the people. The work of the schools was too limited, and the influence was not lasting

because too temporary. Students went back to their wretched homes, and were in danger of lapsing into the old ways of living. So few girls were able to get to the schools that boys predominated. While in school the boys were constantly urged to advance; they were trained in industries, and many became teachers, physicians and preachers. But if these young men were obliged to "marry ignorant women and return to disorderly cabin life, too many of them would fall back into their former habits and vices." This work of ministering to the home must of necessity be done by women.

Second, efforts had been made to have this work done by other agencies of the church, but there was no organization in the Methodist Episcopal Church equipped to do it.

Finally, there were only 70,000 women in the Woman's Foreign Missionary Society of the Methodist Episcopal Church (the only woman's organization) with a female membership in the church of one million. These women needed to have opened to them this privilege and opportunity to do the Lord's work. On one side were the wistful faces and outstretched hands of women in dire distress; on the other were women richly endowed with temporal blessings, trained minds and courageous faith, ready for the outpouring of Christian service. The need was reciprocal. The work was distinct and clearly defined.

The attention of the new Society was early turned to two great points of contact,—Utah and the South. How deeply the conditions in Utah were felt to be woman's concern can be seen from the statement made upon the occasion of asking for appropriations to be used at Salt Lake City: "In view of the peril of our Christian institutions from Mormonism, as women we take deep interest in the overthrow of that system of iniquity, and considering Christian education as essential to the protection of people from this illusion we ask from the Church \$5,000 to build a home and boarding department at Salt Lake Seminary."

It seemed most fitting that the Society should have turned toward the Southland with its first gifts of healing. The condition of the freedmen was so pitiable. They were so destitute; they had peculiar claim on Christian people; it was a "land of great promise." The people lived in sparsely settled regions. Few towns numbered over 3,000 inhabitants.

There were no schools for any of them except in towns, and those did not accommodate any number of the Negro children.

For some time before public sentiment had made an organization such as the Woman's Home Missionary Society possible, individuals moved by intense interest in the helpless mass of freed men and women and sympathy for them, made an attempt here and there to alleviate their misery. They sent missionaries South into the most needy localities, paying the salaries from private purses. Among these pioneers of Home Missions were Mrs. J. C. Hartzell at New Orleans, working with the help and encouragement of the professors in the Freedmen's Aid Schools; and Bishop H. C. Warren, who supported a missionary at Atlanta, Georgia, out of his own means. A third work established at Atlanta brought about a gift for "work among Freedwomen" by the mother of Bishop Gilbert Haven.

At Cincinnati, Ohio, July 6, 1880, the Methodist women in that vicinity met and formally organized the Woman's Home Missionary Society of the Methodist Episcopal Church, Mrs. R. S. Rust presiding. The Society received its first contribution in September, and sent out its first missionary in October.

The Woman's Home Missionary Society was fortunate in its beginnings. There were no precedents by which its officers might be guided as situations arose. But far more useful to the young Society than precedence was the common sense, sagacity and executive ability of its leaders. They showed caution without fear, courage, and wonderful enthusiasm. They set about simply to do for women and children what women of all ages have been best fitted to do,—to teach home-making. Obstacles had to be met which would have taxed the ingenuity, patience and skill of the most experienced diplomat. But these good women had assumed the great responsibility of ministering to the womanhood of their own land, and they solved every difficulty with a wisdom that, in the light of the present, is nothing short of remarkable.

The General Conference of the Methodist Episcopal Church had met just previous to the organization of the Woman's Home Missionary Society, and until 1884 the Society "held its position by courtesy in the church and for the church but without constituted authority of the

church." In May, 1884, at Philadelphia, the Woman's Home Missionary Society received the sanction of the General Conference. It was given authority to prosecute its work under its original constitution with the same relation to other agencies of the church as the Woman's Foreign Missionary Society. At the time that Methodist women were organizing at Cincinnati, Ohio, arrangements were being made in Philadelphia, Penn., for an organization there. It was quite fitting therefore that the General Conference of 1884, while sitting at Philadelphia, should receive the Woman's Home Missionary Society as one of the benevolent organizations of the church. In order to organize without the sanction of the General Conference, it had been necessary to get the consent of each Annual Conference, before organizing therein. At the meeting of 1882 delegates from ten Annual Conferences were present, while over twice that many had been heard from and about \$8,000 was pledged to the Society's work. The first Conference organization was in Erie Conference at Corey, Penn. The first auxiliary organized was in St. Paul's Church, Delaware, Ohio.

The financial program must necessarily be an important feature of the work. The managers faced a financial stringency until sufficient time had elapsed for the first pledges and dues to be paid into the general treasury. The first year, when the Society's first missionary went into the field, there was not money enough in the treasury to pay one month's salary. During this period a debt of \$3,000 was incurred. It was liquidated before the close of the third year, when the treasury carried a balance of \$4,919, and appropriated \$3,600 for the year following.

Very early in the work, the need of trained workers became evident, for no progress was possible without women with special knowledge in domestic science, a gift for teaching, rare tact and power for spiritual leadership. So, in order to provide teachers for the Homes and schools which the Society proposed to build, an appropriation of \$3,600 was asked for in 1883 to establish a missionary training school at Chicago, Ill.

Again, thousands of promising young girls had no means of attending the schools provided by the church. The Woman's Home Missionary Society offered to students an opportunity to meet a part of their expenses by service. Fifty dollars and often twenty-five dollars helped a girl to stay in school a year. Girls assisted in these ways were called "bene-

ficiaries." The money pledged by auxiliaries and young people's bands was called "scholarships." The amount of the scholarship given at each Home or school varied according to the locality and expenses of the institution. The girls helped in these ways were expected to enter into some phase of missionary work among their own people after they had completed their schooling.

The task before the Woman's Home Missionary Society now was to reach the greatest possible number of folks in the shortest possible time, with the least expenditure of money. In determining upon detailed methods of work in the Southland, it recognized the type of work which would be most fitting as supplemental to the Freedmen's Aid Society work. The Freedmen's Aid Society had established schools all over the Southland and had become popular through its acceptable service to the Negro youth. The Woman's Home Missionary Society proposed to establish homes and industrial departments by the side of every Freedmen's Aid school as fast as time and finances would allow. There were two advantages in this method,—the work would be acceptable at once by sharing the influence and prestige of the Freedmen's Aid schools, and the Woman's Home Missionary Society could reach the best class of girls, those who through ambition and energy had reached these schools. In the industrial department girls were to be taught to make and repair clothing, to do general sewing, to cook, to do general housework, to make tidy, comfortable homes, so that they might become capable assistants or managers of homes, or enter such trades as millinery and dress-making and so become self-supporting. In the Homes, careful attention was to be given to deportment, habits of personal cleanliness and neatness. Instruction was also given in the economic use of money, care of the sick, and in the laws of health and life. Young wives and mothers were to be admitted to the classes. That such a course of study was necessary to the development of the girls can be seen in the fact that life in the cabin of the freedman and in homes of the whites back in the mountains was bare of all the elevating and refining influences of a true home.

New work was opened up for the Society by the missionary teacher. Such pioneers were placed in New Orleans, La.; Chattanooga, Tenn.; Atlanta, Ga.; Nashville, Tenn.; Salt Lake City and Ogden, Utah, and in other places. These women studied the needs of their respective fields,

adopted lines of work best calculated to help the people to whom they would minister, and furnished the necessary data to the Society for reference in enlarging the work.

The reasons for the overwhelming success of the Woman's Home Missionary Society in launching its great work can be summed up in the words of its first Corresponding Secretary, Mrs. R. S. Rust: "The usefulness of the Society and its favor with the public has resulted largely from its power to arrange its methods of work so as to unite in helpful co-operation with other agencies in the field."

It is interesting to note just how the men and women looked upon the effort to educate their daughters and revolutionize their homes. Not for long did the work of the Woman's Home Missionary Society depend for its sanction upon the prestige and recommendation of the Freedmen's Aid Society. As soon as these people understood what good gifts the women brought in their hands they coveted them as a miser does gold. The freedman has not been slow in recognizing the value of opportunities. Instances occurred where they made brave attempts to help themselves. They organized themselves into auxiliaries. They raised money to educate neglected children. They cared for the orphans and looked after the burial of the dead. Sorry years of enforced lack of individual responsibility, however, made it necessary for them to have intelligent guidance.

As for the white girls, the chance to have an education and to improve was the burden of many a pleading letter from isolated, lonely girls in the country. Money did not circulate freely among these destitute people and seldom, if ever, came into the hands of their children. The scholarships offered to those who entered the Woman's Home Missionary Society schools were a wonderful boon. Yet the girls who earned their scholarship through their daily services very often knew little about housework when they came. Some of them never had seen a table or sat on a chair. There was a twofold reason for granting student aid; not only did it help the girls to get started and hold a place in school through industry, it was also an excellent method of helping the self-respecting students to help themselves. It was not the intention of the Woman's Home Missionary Society to pauperize any one. And the wholesome pride and ambition of these people was often shown by the pathetic efforts they

made to meet the obligations of an education. Crowded Homes were the rule and many a tearful girl was unwillingly refused entrance. One father was so determined that his daughter should "get in" to the Home that he sent a double bed to take the place of a single one. Baskets of eggs were offered for tuition. One woman brought all she had,—a pail of soft soap. Another parent appeared at the beginning of the term with a cow which he loaned to the Home during the winter. At the end of the term he took the daughter and cow back home. A very formal payment to the Society was a trust deed on a mule. The Society accepted the deed for the sake of courtesy and to recognize self-respect, but would never have foreclosed on the mortgage.

Remodeling the Cabin

Industrial Homes and Schools for Negro Girls

<i>Name</i>	<i>Location</i>	<i>Affiliated with</i>
Thayer Home	South Atlanta, Ga.	Clark University
Haven Home	Savannah, Ga.	
Mary Haven Home	Savannah, Ga.	
Boylan	Jacksonville, Fla.	
Emerson Memorial	Ocala, Fla.	
Simpson	Orangeburg, S. C.	Clafin University
Allen	Asheville, N. C.	
Browning	Camden, S. C.	
Kent	Greensboro, N. C.	Bennett College
Adeline Smith	Little Rock, Ark.	Philander Smith College
Elizabeth L. Rust	Holly Springs, Miss.	Rust College
Peck School of Domestic Science and Art	New Orleans, La.	New Orleans College
King	Marshall, Texas	Wiley College
Eliza Dee	Austin, Texas	Samuel Huston College

REMODELING THE CABIN

* * *

THAYER HOME—During the years 1879-1883, while the Woman's Home Missionary Society was developing into an organization, and women were casting about for the best means of handling these new educational problems, articles written by Dr. E. O. Thayer were appearing in the church papers on the need of "Model Homes" as a practical solution for training girls in domestic arts. Later, Dr. Thayer, as President of Clark University, Atlanta, Ga., enthused the teachers of the school over the possibilities of a Model Home, and it was decided to solicit funds and build one on the grounds at Clark University. The first donor of \$500 was to name the building. A Mr. Fisk of Boston claimed this privilege, and the first Model Home became Fisk Cottage.

At this point the teachers were in a quandary. The building was completed, but who was to furnish it and where would they get a superintendent. Mrs. Rust was on a visit to Atlanta at that time. She suggested that if they would give the Home to the Woman's Home Missionary Society, the Society would furnish the building, secure a superintendent and be responsible for her salary. This was done and the Woman's Home Missionary Society came into possession of its first property,—a "Model Home" on the campus of a Freedmen's Aid Society school. At the first annual meeting of the Board of Managers, a letter was read from Miss Jane Bancroft, Dean of the Woman's College, Northwestern University, Evanston, Ill., in which she offered to be one of forty to give \$5.00 each to furnish the Cottage at Clark University. Eighty dollars was pledged at once. In four years the family became too large for the building. It was sold to the Freedmen's Aid Society for \$500. Ground selected on another part of the campus was rented to the Woman's Home Missionary Society at a nominal charge of \$1. The new building was named Thayer Home in honor of the man who had taken such interest in this work. It is an interesting

fact that when Thayer was remodeled in 1898 the Negro men from the Trades School of Clark University did all the work under the direction of a white man. By 1907 Thayer Home was so crowded that fifty were turned away. It still remains in use as an industrial Home of the Woman's Home Missionary Society.

The terms "Model Home" and "Industrial Home" were often used interchangeably, yet there was a slight difference. The "Model Home" was supposed to accommodate from ten to sixteen girls only. It was conceived to be a pretty cottage with a kitchen, dining room, bed rooms and parlor, tastefully and economically decorated as a model for the girls. It was to be in charge of a matron, who gave special instruction in cooking, sewing and duties of housekeeping, in the economical use of money and care of the sick. The ideal family was to include no more than sixteen girls, that number being about all that could be satisfactorily handled in a living demonstration of a Model Home. So many girls sought admittance that Homes were enlarged from time to time to accommodate more girls, and classrooms were included in the new plans, where cooking and sewing could be taught. These latter homes were, strictly speaking, the Industrial Homes. "The maximum cost, in 1885, of establishing an Industrial Home, associated with a Freedmen's Aid school, large enough to accommodate sixteen girls in the family and seventy-five in classes was less than \$4,500. The insurance, repairs, salary and traveling expenses of the superintendent of the Home made the annual expenses of maintaining a Home about \$500."

In the early stages of its history the Woman's Home Missionary Society confined itself to two kinds of work. First, the house to house visiting, during which the missionary taught the essentials of good homemaking as best she could. Second, the opening of day schools for the neglected children who swarmed the streets. As visions of the work widened, the Society began to place Model Homes and Industrial Departments near each Freedmen's Aid school so far as practicable. There were sections of the South, however, where there were no schools of any kind. The missionaries reported such urgent need of schooling among the Negro population that the Society soon enlarged upon the idea of a Model Home and built Industrial Homes and day schools where there were no other schools.

HAVEN HOME—In January, 1882, two women were sent to Savannah, Ga., to begin work for the Woman's Home Missionary Society. Three thousand Negro children, for whom there were no accommodations in the public schools, were roaming the streets of the city. The missionaries promptly turned teachers and opened a day school in an old dilapidated church, built by Bishop Gilbert Haven years before. The flimsy little parsonage had been mortgaged and would soon have been sold. The Bureau Secretary rented it as a home for the missionaries, the rent was applied on the mortgage and the parsonage saved. The popularity of the school was immediate. The older children were taught in the church, but the little ones had to be taken into the Home. They crowded the kitchen classroom, sitting under the table, behind the stove, wherever there was room. Reports tell us that "the Negro men and women were completely surprised when they heard that the Ten Commandments were from the Bible." They "thought only Massa and Missus said that"; had they known that these laws were from the Bible they would have "behaved better."

Thoughts of a Model Home for this new mission crowded the minds of the workers. An opportunity came to purchase a good home at \$7,000. It was put in repair and opened in March, 1885. The new "Haven Home" was soon filled to its capacity, the first Home to be established outside the precincts of a church school, and a day school was opened; chief among the household puzzles which presented themselves to the women in arranging for the "conduct of the home" was the question of maintenance of inmates. No data was to be had on which to base their estimates, so they finally settled upon five dollars a month for each person. The mothers' meeting, sewing classes, day schools and Sunday-schools grew splendidly. Religious teaching did much for the people. The earthquake of August, 1886, thoroughly frightened them and they were even more eager to become Christians.

Haven Home soon established a mission five miles away at a little railroad station blessed with the picturesque names of "Sandfly" and "Isle of Hope." Special mention should be made of this mission, as it was at first financed by the teachers and pupils of Haven Home with the help of friends. They opened Speedwell Mission in the small log house of a Negro. People sat on boxes and kegs, and children on the dirt

floor. Then the missionaries and students built a pretty white school house with trim, green blinds. There, even on Sunday afternoons, the house was full of men, women and children. They could not read, and the missionaries opened the school Sunday afternoon that they might learn to read the Bible. By 1891 it was quite evident that Speedwell should be a regular station, and the Home when built was called "Mary Haven Home."

Years of increasing growth, additions to the Home, enlargement of the teaching staff preceded a period of disasters for Haven Home. Five hundred girls and four thousand day school pupils passed through the Home, then "fire, earthquake, storm and cyclone came as emissaries of Satan to destroy it, but it has stood as a monument of God's purpose to redeem." In 1912 it was sold to the Board of Public Education of Savannah. The family was removed to the Mary Haven Home at Speedwell until a new building could be erected on a most desirable lot already in the possession of the Society. The new Haven Home was reopened in 1917 with fifty-one students. At present the Speedwell property is rented by the Board of Education and used as a school house.

The history of the Industrial Homes of the Woman's Home Missionary Society is an astonishing array of figures. We are amazed as we read of the number of girls who from there received help, of the number who passed through the day schools, of the amounts of money that came in from all over the country to build new Homes,—of heroic rallying of forces when disaster of fire or flood would sweep whole plants away. Always the building of better Homes, always students crowding the schools to the doors, a continual stream of supplies from East, North and West. Barrels of dishes, boxes of bedding for the Homes, yards upon yards of material for sewing classes were poured into the open doors of these wonderful centers of Christian light.

This meant industry, self-denial, untiring energy, unfailing response from the auxiliaries. The bureau secretaries recognized this as year after year they took their reports to the annual meetings, and when the reports seemed to have a sameness to them, the good women would remind their colleagues that there was much to be read between the lines. The peculiar charm of their story lies in the activities of the respective Homes; in their living up to the distinctive purpose for which they were founded;

in new departures which supplied the Society with results as valuable as special research would yield.

BOYLAN INDUSTRIAL HOME AND TRAINING SCHOOL—For the origin of Boylan Industrial Home, records lead us back to the work of a missionary in 1885 who divided her time between teaching sewing classes at Cookman Institute, Jacksonville, Fla., and city missionary work. That she had a rare gift in winning her way is evidenced by her success in opening sewing classes, workers' clubs and temperance societies in four suburbs, Simpson Chapel, Oakland, Hansontown and Wrightsville. Very soon the Society recognized the need of a Home. A suitable house was rented and three Conferences,—Florida, New Hampshire and Vermont,—set to work to raise money for bedding, carpets and other furnishings. Mrs. Ann Boylan De Groot of Newark, N. J., became interested and gave \$1,000 toward the purchase of the property which should bear her family name, saying that during dark days of slavery two large plantations had borne this name. She now desired to give it to a Home that would have for its object the uplifting and salvation of down-trodden humanity. Neighbors next to Boylan Home did not feel so kindly toward the education of the Negro. They erected a high board fence between the properties. This fence proved a protection, later, during the plague of 1888, by keeping the plague-ridden winds away from the Home. Though the scourge claimed victims all around them, including the unfriendly neighbors, no one in the Home was sick. Some time afterwards the property on the other side of the fence was bought for Boylan Home.

The next few years chronicle the beginning of three activities at Boylan Home and school, which later gained distinction for the institution. At the time when enlargements were asked for the Home, a new feature of the work was reported. A class of Negro women were taking special training for missionary work among their own people. The missionary spirit expressed itself among the girls of the Home in another way. They adopted and supported a nine-year-old child of India named Nati Nomi. In 1902 a Chinese mission was reported at the annual meeting, with eighteen children in Sunday-school. The Chinese held meetings in the recitation rooms of the school because there was no other place in the city for them. People called the missionary who had charge of this

branch of work, "The Chinese Bible Woman." This missionary spirit took most effective form in Boylan Home Settlement. The students at the Home assisted teachers there and so were taught through practical work the great lesson of carrying healing and light and faith to the sin-sick world. This settlement commenced in Faith Cottage, at West Jacksonville, three miles from Boylan Home. It was opened in a small cabin and an old dilapidated church near by. The girls began by house to house visitation. Soon they had a day school, night school, Sunday-school, adult Bible class, mothers' meetings and a sewing branch. That this settlement was very dear not only to the hearts of the Boylan family but to the hearts of all the workers is seen in the fact that offerings from twenty-one different states came to Ingraham Faith Cottage. The fairest estimate of the school, however, was given by one of the students when leaving, who said, "I've learned more sense here than in all my life before and I want to come back."

In 1905 turpentine factories were planted in West Jacksonville, very near the Boylan Home Settlement. For a time these changes made day and night classes necessary, as well as reading rooms which could become a social center. But by 1910 the people had moved away and the settlement was closed after seven years of splendid work.

BREWSTER HOSPITAL AND NURSE TRAINING SCHOOL FOR NEGROES—The next vision of the family of Boylan Home was a class in nurse training. In two years this class was a reality. Great interest centered around it. It had become a nurse training department and a medical mission for Negro people. When Jacksonville was visited by a great and terrible fire, the Home was saved, and it became a house of refuge during those awful days. The nurse group had an opportunity for great service and won praise and gratitude through their splendid response.

In 1902 the class in nurse training had become Brewster Memorial Nurse Training Department. The design of this department was not only to train nurses but also to relieve suffering among Negro people. In another year it had become officially Brewster Training School for Nurses, in fact the one hospital for Negroes. De Witt and Mary G. Hill memorial rooms were in the building. A physician interested in the Woman's Home Missionary Society furnished a room for patients. Not only did the department care for the patients received in the training

school, but it also did district nursing as well. In six years Brewster Memorial Nurse Training Department became Brewster Hospital and Training School, "a benediction to afflicted Negroes in all that part of the country." Recommendations have now been made that a new building be erected for Brewster Hospital and a conditional building fund of \$50,000 has been appropriated. A third fortunate move was the inauguration of the custom to furnish girls who graduated with a teacher's sample outfit so that they could teach others.

Boylan Home offered a musical training to its students, who were beautiful singers. The sixteenth anniversary of the Home was celebrated by singing at a missionary concert. Fifty-five girls took part, fifty in costume. At the close of the concert, a workingman said, "I tell you people never got so fixed up in missions before."

Since its founding in 1883, Boylan Home had occupied a whole square near the heart of the city. The location was so desirable that the property had increased in value, though the buildings were poor, having been erected originally for dwelling houses. Fire at Brewster had destroyed one wing of the building. It seemed an opportune time to make radical changes which would add to the efficiency of the institution. Lots were purchased in another part of the town in 1907, and three years later enough money was realized from the old property to build a fine new building, with ample school room and accommodations for one hundred girls. Sixty-six girls moved in at once. In 1914 the great joy of the Woman's Home Missionary Society in possessing such a "creditable plant" was turned to dismay by the passage of a law in Florida that no white teacher could teach in colored schools. For a time it seemed as if the beautiful new building and the precious work had received a mortal blow. But only for a time. It was the pride of the Woman's Home Missionary Society that many Negro girls had gone out from its schools trained to teach and equipped with teachers' outfits. And Boylan Home opened with one hundred and twenty-five students in the Home and a group of the best Negro teachers in the city. Soon it was crowded. Pupils came from all over Florida to "Boiling Home," as some one said. One woman, a cook, brought five girls not her own. The latest reports from Boylan state that ninety-eight girls are in the Home. On account of the exodus of Negroes from the South in the winter of

1917 some of the best girls left. As the result of a test case white teachers are now allowed at Boylan Home, as it is not supported by public funds.

EMERSON MEMORIAL HOME—For some years Boylan Home, at Jacksonville, was the only Woman's Home Missionary Society Home in Florida. Another was needed and should be located nearer the centre of the state, since the cost of traveling from one end of the state to the other was very great. Belleview, a town in middle Florida, one hundred miles south of Jacksonville, made generous offers of land, labor and a sum of money to the Society toward the founding of a Home there. A house was rented there in 1890, and a Home established, which took in ten girls. This was to be Emerson Memorial Home in honor of Mrs. Cecilia Emerson, the heroic woman who "stood by" the family at Boylan Home during the long and trying yellow fever epidemic. During the year it became evident that Belleview was not a satisfactory location for the school, and Ocala was chosen for the site of the new Home and school soon to be built.

Ocala was twelve miles from Belleview, a central point on a railroad line, with a large colored population. In 1891 two missionary teachers opened work in an old church building. One side was curtained off with sheets and six girls slept there. The other space was used for kitchen and schoolroom combined. The girls were very shy and like wild pigeons. One had never before been in the presence of a white person for a half hour. One hundred and twenty-five pupils entered the day school.

In 1902 Emerson Memorial Home was built, a plain, substantial building, much prized by the people at Ocala. Through a period of ten years this Home never presented a deficit and always had a balance, though small, in the treasury. It was a great factor in the development of the colored people, of whom it was said, "They are educating their children, buying homes, supporting churches and accumulating property."

When the Home was established, Ocala expected to become the capital of Florida. Street railways were built and the boundaries of the town were enlarged. But these great expectations came to naught. The arrested development left Emerson Home over a mile from the centre of the town, a long walk over a sandy road. No modern improvements

were possible in that isolated place, but for a score of years Emerson Home inspired and equipped hundreds of girls for wholesome Christian living. After the splendidly equipped new Boylan Home was ready, the Society thought it wise to move Emerson Home from Ocala to some place farther South. A tract of land at Tampa, Florida, was offered, but the Board of Trustees decided, in view of general financial conditions, to close Emerson Home with a view to opening it farther South later on.

SIMPSON MEMORIAL HOME—Differentiations in the type of work in the Model Homes of the Society had taken place by 1886. Three possibilities lay before each Home at the time of its occupation. First, that of evangelistic work. The department of missionary work was systematized and carried on in conjunction with a church or a school. This had emphasis in every Home. Second, that of the day school, which could be in localities only where the church had no efficient school. Third, that of a department of domestic economy. This third possibility was often associated with other schools of the church, with funds provided by them. In this way girls who attended school but did not live at the Home took the course in domestic economy at the Home and received credit as in other studies. Someone has said they were "trained for usefulness" while pursuing their studies. Although Simpson Memorial Home at Orangeburg, S. C., is a thing of the past, its history is most valuable to the Society as an example of a domestic economy department affiliated with a University.

Simpson Home was built at Claflin University, by the women of Philadelphia Conference as a memorial to Bishop Matthew Simpson. It was in all respects a Model Home, an Industrial Home, and soon had a department of domestic science associated with the university. It is interesting to note that as far back as 1888 the students at Simpson Home were instructed in the canning of fruits and vegetables along with other lessons in domestic arts.

Large classes of girls from the University were taught various grades of sewing at the Home. Early the Superintendent and managers of the Home wrestled with a series of difficulties which had to be faced by every Home so affiliated with a Freedmen's Aid school. It was a matter of delicate adjustment to secure for the girls in the Home requisite time for training in the domestic department. A wild rush to wash dishes,

make beds and put the house in order before the school day began was hardly conducive to painstaking, accurate training in home science. One can easily understand the strain on the girls with a schedule such as many attempted,—the day in the schoolroom with recitation work, special attention to normal training in evening classes (if they were planning to teach), and training in domestic economy.

In view of the fact that Claflin was rapidly advancing in its standing as a university, that new buildings were going up, that the work of the institution was being placed on a high grade, that the future outlined for it was very ambitious, the Society in 1902 decided to make radical changes at Simpson Home in order to keep abreast of the advancement at Claflin. The faculty of Claflin had been anxious for some time that all the girls attending the university should live there. As the Model Home was no longer a necessity, partitions were knocked out and three fine, large classrooms were finished off and used for graded sewing classes, with three hundred pupils enrolled. The Industrial Hall was equipped for cooking classes and a lecture room,—and Simpson Memorial became a well-organized department at Claflin University under the care of the Woman's Home Missionary Society. It was the desire of the Society that the Home should not supplement the work of the Freedmen's Aid Society by providing separate boarding facilities for girls in their schools, but be a department of the university having specific work in the line of domestic economy. They wanted the department to hold the same relation to Claflin as the theological, medical, agricultural and manual labor schools. The courses of study offered were as follows:

Sewing Course: Drafting, elementary sewing and millinery.

Cooking Course: Economic study of foods, housekeeping emergencies, home nursing and invalid cookery.

Laundry Course: It was voted to do away with scholarships and to ask for pledges of ten dollars each to provide material and appliances for industrial training for each girl. The results of this reconstruction were considered a great advance in industrial education, and everybody was happy. Two hundred and fifteen pupils enrolled in 1904. The President of the college said it was "a most desirable departure from old lines, being more thorough, more scientific, and taking in more girls."

In 1907 the following announcement was made at the annual meeting of the Society: "Owing to continual difficulties in administration of work at Simpson Home and a growing conviction that the work should be under the control of the faculty of Claflin University, the Board of Trustees of the Woman's Home Missionary Society instructed the Secretary to close the Home and dispose of the property to the best advantage." The site was leased ground and reverted to the University. The Society's building was disposed of for \$600. The furnishings and equipment were divided between Browning and Allen Homes. Simpson Memorial Home became a business college, and the domestic science building a kitchen.

ALLEN INDUSTRIAL HOME—To Rev. L. M. Pease and wife, founders of the famous Five Points Mission, New York City, is given the credit for the founding of Allen Home at Asheville, N. C. In 1887 they offered to the Society a property in that town with a substantial school building and small house, on condition that a graded industrial school for colored children should be conducted in which common English branches of study as well as religious and industrial training should be given. It practically meant that the Woman's Home Missionary Society should sustain a grammar school as well as an industrial school. The property was finally accepted. There were several reasons why Asheville was an interesting location for a Home missionary school. It was the "Saratoga of the South." Many visitors from all over the world came to this health-giving resort. It was an ideal place to demonstrate the work of the Society by supporting a thoroughly equipped, up-to-date Home and school. The great numbers of colored people who were attracted to Asheville by opportunities for employment were intelligent and ambitious, offering the best type of material to work with. By the end of the first term two hundred and forty-three had enrolled in the school. The ages ranged from four to forty-five years. There were among them five former teachers and preachers, and twelve married women, two of them grandmothers. Some pupils walked great distances, even over mountains, to get to the school.

The Helen Hunt Band of Delaware, Ohio, sent charts, a manikin, geographical maps, and a globe. It took some time to classify and grade a course of study to fit such a variety of ages, but there soon

evolved an orderly, disciplined school. To the special line of training called for, a course in plain sewing was added. To meet expenses and to develop in self-help, the older girls in the classes paid ten cents to enter the class; the younger girls paid five cents. After six years it was very evident that the work at Asheville should be enlarged. Many tourists who visited the Home received their first and possibly their only impression of the work of the Woman's Home Missionary Society of the Methodist Episcopal Church from what they saw there. So it seemed strategically necessary to put that work on a broad, permanent basis. As the Secretary said, "We must acquit ourselves as though we believed that this was now our day for deep foundations."

In 1893 the property at Asheville was looked over with the thought of making statesmanlike changes. It was reported to be valuable and well located, consisting of two frame houses, a small cottage, and a school building containing a chapel, a schoolroom and rooms for sewing and kindergarten classes. A well-appointed, graded public school had been provided in the town. In the judgment of the Committee, it was felt that a "Christian institution for girls, combining industrial and literary advantages that would fit young women for practical home duties, was needed." The plan included a library and industrial department, teaching in sewing, cooking and millinery for advanced classes, kindergarten and kitchen-garden classes for young girls. The school was to be known as a boarding-school for young ladies. During the year \$1,000 was given by Mrs. Marriage Allen of London, England, a tourist who already, while at an Asheville sanitarium, had made numerous gifts to the work. Other gifts and an appropriation of \$5,000 rendered the new Allen Industrial Home a certainty.

As the workers and their charges entered the new Home they could look back upon eight years of splendid work. During that time 1,400 pupils had been sent out from the school and could be found in responsible places in stores, offices, hotels and markets. The dedication services were held February 9, 1897. During the years following, Allen Home seems to have had unusual results in developing ambition among the girls, for many of them went out into normal schools and other higher schools for advanced training.

Another step in development at Asheville was a fine, large building



Thayer Home, South Atlanta, Ga., 1889. The First Industrial Home
built by the Woman's Home Missionary Society



Eliza Dee Industrial Home, Austin, Texas, 1917

known as the Lurandus Beach Industrial School, built in 1905, while across the street from the property of the Woman's Home Missionary Society the Negro Methodist church, Berry Temple, was built.

The new school building was soon equipped for a domestic science department including a model kitchen and dining-room. A glance at the alumnae record of Allen Industrial School is a strong justification for educating the Negro. Here we find names of teachers, bookkeepers, kindergartners, dressmakers, laundresses, trained nurses, wives of ministers and business men, while in 1910 two graduates of the school were principals and five were teachers in the Negro schools of Asheville. At the close of each school year there was a demand for every girl, either as a teacher for rural schools or in private homes. One recent graduate was offered \$75 a month to teach sanitation in the schools of an adjoining county.

Civic consciousness grew steadily during the years, as over three hundred and ninety-five girls passed through the Home and over six thousand through the school. No greater evidence of industry and patriotism among colored girls and women can be seen than in the work and sewing classes of Allen Industrial Home and School while sewing for the Red Cross during the long winter of the war.

BROWNING INDUSTRIAL HOME—Browning Industrial Home traces its origin to the work of Mrs. James Mather among the children of the recently emancipated slaves at Camden, S. C. Previous to her marriage, Mrs. Mather taught the children and financed the school herself, even to the purchase of the property required. She married a clergyman, Rev. James Mather, of the New England Southern Conference. About 1884 she interested the women of that Conference in the school of her girlhood days, and they raised money for an Industrial Home at Camden. The Home, ready by 1889, was named for Mrs. Mather's deceased friend, Mrs. F. O. Browning, who had left a bequest to the work. Out of one hundred and twenty-nine pupils enrolled, many of the girls had never possessed such treasures as pins, thimbles, thread, scissors, ribbons, buttons, needle-books and pin-cushions. One boy walked twelve miles daily to attend the school.

A special feature of this institution was the plantation work. The

missionaries made daily trips with horse and wagon to the great plantations in the vicinity of Camden. They established schools, taught sewing and held evangelistic services. Two plantation schools at Wesley and Ephesus, supported by the New England and New England Southern Conferences, fairly transformed these communities of colored people. The stations became the centre of attraction for a radius of six miles and reached over 2,000 people with their uplifting influence.

In 1890 the property of Mrs. Mather at Camden was purchased for the school. Ten years later Mrs. Mather asked that the school be called Mather Academy in memory of her husband, and invested \$10,000 to be used for the Academy when principal and interest should become \$25,000. Repeated gifts from Mrs. Mather and her family culminated in the erection of a beautiful chapel. Gifts from individuals and Rock River Conference added greatly to the beauty and efficiency of the school. The latest addition to Browning, "Hubbard Hall," a large and finely equipped school building, is the gift of an anonymous friend, and one of the largest gifts ever made in connection with the Homes of the Society.

The general tone of the school—co-educational with three hundred pupils on the campus—is of the highest order. In all the years there has never been cause for severe discipline among those colored boys and girls.

In 1901 Mrs. Mather left half of her estate to Browning Home to be available when it should amount to \$10,000. This "fine property, four good buildings on a large campus,—Browning Home, Mather Academy, Lucy Babcock Chapel and Hubbard Hall,—constitutes the most complete plant with the fullest endowment of any in the Woman's Home Missionary Society."

KENT HOME—Kent Home, at Greensboro, N. C., adjacent to Bennett College, was established through the missionary energy of Troy Conference women. They began the initial work in 1884, and by 1886 a fine building of seventeen rooms was ready, free of debt, and named Kent Industrial Home in honor of the deceased husband of Mrs. Anna Kent of Gloversville, N. Y. Every room was named for a generous friend. The Conference Society also paid for furnishings, bedding, linen and dishes.

The management of Kent Home was in the hands of very capable workers, and they were successful in molding the most unpromising characteristics into a helpful, attractive personality. The girls seemed to have a genius for cooking, learning it as easily as singing. But sewing was a bit harder. A most interesting incident in connection with Kent Home is recorded in 1888. The Negroes of the town petitioned Troy Conference to send a competent dressmaker to Kent Home to teach Negro girls a trade and also to do dressmaking for the Negroes of the city. They stated as their grievance that the white seamstresses of the city would not teach the Negro girls the trade, and that they charged them impossible prices. They were quite sure that the money from the town's people and the tuition would pay the extra salary. The request for a sewing teacher and seamstress was granted, and in due time they appeared, but so few apprentices applied that the plan was finally abandoned.

Kent Home was destroyed by fire, that arch enemy of the Society's Homes. A new building was authorized in 1911, and when built contained a library room with four hundred volumes as a starting point and a gift of \$200 for more books. The library more than fulfilled the expectations of friends. It was kept with the same rules as a well-regulated library, and supplied books to many people outside the Home.

Save for the fire and one visitation of a contagious disease, Kent Home has been free from all difficulties or hindrances, and has had the steady, serene, hopeful development that accompanies fine, true devotion and loyal effort on the part of the entire family in an Industrial Home.

NEW JERSEY INDUSTRIAL HOME—A forerunner of New Jersey Industrial Home was a school taught by the widow of Mr. H. Stearns, who carried on the work of her husband. After his death in 1869, Mrs. Stearns set up her little school at Morristown, Tenn. Twelve years later the Freedmen's Aid Society began its work at Morristown, and Mrs. Stearns' school was merged with it.

In 1887 the President of Morristown Seminary asked the Woman's Home Missionary Society to send an industrial teacher for the girls of the school. The teacher opened sewing classes in the dining hall of the Seminary with one hundred girls in the department. This Department was adopted as a protégé by the New Jersey and Newark Conferences. They sent sewing requisites, such as scissors, charts, sewing machines,

chairs, tables and stove, with the plan that these appliances should ultimately be placed in the Industrial Home for which they were collecting money.

The students came not only from the town and vicinity, but also from parts of Upper Tennessee, Southern Kentucky, West Virginia, the western part of North Carolina and Alabama. For many years they were entirely beneficiaries, being extremely poor, but in 1904 a growing ability on the part of the students to pay their expenses was in evidence and soon there were few who did not pay at least a part of their own way. They were very bright, capable girls, who excelled in their abilities. One girl wrote a hymn that received a prize awarded by the Stewart Missionary Foundation of Georgia in 1898. Before the Home was provided for, the Freedmen's Aid Society purchased a new site for Morristown Seminary, and at that time gave the Woman's Home Missionary Society an acre or more of ground on which to build an Industrial Home. The Home was completed in 1892, enlarged four years later, and has been remodeled and re-equipped from time to time since. In 1909 a new library was welcomed. Thirty-two girls lived in the New Jersey Industrial Home in 1918. The time had come to accept the offer made by the Morristown Seminary to use a large room in the Freedmen's Aid Society school for the Industrial Department. The additional room thus afforded in the Home was a great help. After the survey of 1919 extensive repairs enlarged the building and made better work possible.

As far back as 1886, in Louisiana, Mississippi and Arkansas, known as the West Southern states, were the Freedmen's Aid colleges,—New Orleans, Rust and Philander Smith. The Woman's Home Missionary Society, co-operating with these colleges, has exerted a powerful influence through its Homes,—Peck, at New Orleans; Elizabeth L. Rust, at Holly Springs, Miss.; and Adeline Smith, at Little Rock, Ark. The districts of the presiding elders of the church were very large. In all that great country there was only one city of over 13,000, and few towns had more than 2,000 to 4,000 inhabitants, yet within these states were 2,000,000 Negroes. And out of 900,000, seventy-seven per cent. over ten years were illiterate. It was necessary, therefore, that the work should be planned for rural districts. The people were widely scattered, many of them being plantation workmen who lived in one-room cabins.

It was readily seen that the sending of a missionary to this section would not meet the case. She could not stay long enough. And if she could stay, there were inconveniences and serious obstacles to make the teaching impossible. The Industrial Home by the side of the college was the one solution. Even though the girls attended these colleges, without the Model Home they would return to their old life unequipped for its struggle. They would have neither the desire nor the skill to change the old modes of living. Both boys and girls came from cabins where there were few, if any, furnishings. The industrial teaching at the Homes, simple and elementary though it was, meant a sweeping change in the homes of the students. The girl learned to cook food, to set the table, to make garments and keep the house, while the boy learned the use of tools and how to make a table, or seats, and to build an addition to his cabin.

ADELINE SMITH HOME—This Home was established at Little Rock, Ark., by a donation of \$1,800 by Mrs. Philander Smith of Oak Park, Ill. It co-operates with Philander Smith College. While built for the accommodation of ten or twelve girls, in four years it was so crowded that a new Home was contemplated. The large new building dedicated in 1887 was also given by Mrs. Smith, and the original building was turned over to Philander Smith College.

RUST INDUSTRIAL HOME—The Elizabeth Lownes Rust Industrial Home has the distinction of being named by the first President of the Society, Mrs. Lucy Webb Hayes, in honor of the Society's gifted Secretary, Mrs. Elizabeth Lownes Rust, and also of receiving Mrs. Hayes' last gift, a barrel which she herself packed. It is one of the group of Homes in the Southwest that have had much success in working out educational plans for that great rural section. When the girls first came to Rust Home many of them had never set a table or used knives and forks, nor had they ever sat on a chair. Although they had come to an Industrial Home, these Negro girls objected to working. They associated the idea of work with slave days and thought that because educated they would not have to work. It was one of the great missions of this Home to help girls value and appreciate the good gift of work.

Rust Home was fortunate in having ample grounds which made culture of flowers and shrubbery, gardening and bee-raising a valuable part

of their training. In one year alone the apiary produced one hundred pounds of honey. Cooking courses, too, were planned with regard to the special need of the rural maiden. They did not teach fancy cooking, but how to make good yeast bread, simple desserts,—the uses of oatmeal, cracked wheat and other inexpensive, healthful foods. They laid special stress on the proper cooking of vegetables, meats and food for the sick, also on the care and economy of supplies. It was said of one girl who entered the home that she did not know a tea-kettle from a rolling-pin, but before leaving she learned to make the best bread and prepare a good dinner. When girls entered the Home with neither shoes nor hats, with clothes tied on, having never used a needle, the sewing classes filled a serious need in their life.

The original Rust Home was a small brick house with three acres of ground, a farm of fourteen acres and three cottages bought in 1883. In 1884 a substantial building was erected to accommodate twenty-four girls. It was connected with Rust University, one of the oldest in the South. Another building contained the sewing department with laundry beneath. There the girls of the Home and one hundred more from the university received instruction. Four thousand eight hundred dollars was contributed by the Slater Fund for the development of industrial work in the Home. History mentions as a special feature "The Old Sisters' Home." In 1890 one of the cottages was fitted up as a place of refuge for a few old women of slave days who needed help. One of the fine touches of the Home life at Rust was the care of these old women by the girls.

The description of Rust Home in 1911 is significant in that it gives a typical account of the lights and shadows of these interesting Homes: "Situated on the campus of Rust University with beautiful lawn, flower-beds and majestic oaks in front; in the rear a vegetable garden which yielded two hundred and fifty bushels of sweet potatoes in one year, *but* the house needs paint. We are proud of our laundry with stationary tubs, *but* there is not a bath tub, hospital room, guest room or fire-escape. The past year has been the best that the work has ever known, *but* the home is in a sense exclusive, fifty girls having been refused admission on account of lack of accommodations. Three hundred dollars was secured some time ago to purchase a furnace, *but* it was not sufficient

and twenty-two stoves are still used to heat our Home." Having learned by costly experience that fires were frequent and destructive in many Homes of the Society, it was a great relief to the entire constituency when the heating plant was installed in Rust, said to be one of the most beautiful of the Industrial Homes. It was a great day when lovely green velour rugs and a radiating plant took the place of the old rag rugs and twenty-two historic stoves.

There was a motto known at Rust Home, "Even in digging a ditch now there is science." That this idea bore good fruit is seen in the special merit of the students' work. In February, 1918, the National Food Administration required that all women graduates should take the specific food administration courses of sixteen lectures. A class was organized at Rust. Nine completed the course and were granted Food Administration certificates. The district agent examined the class and promised the girls first choice to do demonstration work because they were so well prepared. She offered the teacher of the class \$150 a month and one of the graduates \$50 a month.

In 1914 a committee of four men and women was sent by the Government to inspect all the Southern schools. They reached Holly Springs last and declared enthusiastically that Rust Home was the most homelike of all.

PECK SCHOOL OF DOMESTIC SCIENCE AND ART—The earliest record of the first missionary sent out by the Methodist Episcopal Church was that of Rev. Ebenezer Brown, appointed in 1819 to labor among the French at New Orleans. The first message from Mrs. J. C. Hartzell, pleading for the Negro women of the church, came from New Orleans. The first flash of inspiration came to a little group of people when they looked upon conditions in New Orleans and resolved to found a Woman's Home Missionary Society to minister to such as these. For years missionaries had labored with Italians and French alike to lift them out of their sins and poverty and ignorance. From days of earliest Methodist history, Louisiana, the flower garden of America, had been missionary ground. But not till 1889 was Peck Home for Negroes a reality. The ground, consisting of an entire square of three acres, was purchased in 1887 by Mrs. Ziba Bennett of Wilkes-Barre, Penn., and the building erected two years later in memory of Bishop Peck was largely paid for

by the Central New York Conference. The Home was an Industrial Home and nominally was in affiliation with New Orleans University, but it was located so far from the University that it was very difficult to carry on practical educational work there. The greater stress was laid, therefore, on training in the domestic arts that came within the province of the Home. In 1897, Peck Home was destroyed by fire. In 1899, the lot where it stood was sold, and a new lot in the rear of the University was secured from the Freedmen's Aid Society through a permanent lease. The new Peck Home was begun in 1911, "after fourteen and a half years of longing and three and a half years of hard work and discouragements and disappointments." During the intervening years the University had literally taken them in. In 1903 the same conditions prevailed at New Orleans as at Claflin and the same changes were made. A school of domestic science with a sewing department was established and all girls, in order to graduate from the University, must pass in these branches. Peck School of Domestic Science was fortunate in having a gifted teacher in the cooking classes. It was said that one hundred and seven girls made the creditable and remarkable record of not burning or otherwise spoiling a single dish of food in the whole term. The teacher was called the "Apostle of Cleanliness." With a record of such splendid work behind them, Peck girls and teachers deserved the new Home which celebrated Opening Day in April, 1912.

The teachers of Peck Home not only carried on their own work in the Domestic Science Department, but assisted in the work of the Italian and English churches, in the New Orleans University Sunday-school and the Italian Sunday-school. Pupils in the classes of the mission gave one-half day each week to the teaching of dietetics at Sarah Goodridge Hospital. In response to a call for good books, twelve hundred were sent to the Home.

In 1915, through the influence of Dr. Jesse Jones of the Department of the Interior, Peck School of Domestic Science and Art received \$200 from the Phelps-Stokes Fund, which enabled the management to add home gardening, temporarily, to the industrial classes.

Progress is the keynote to this work in the far South; the last record is always the best,—one hundred and fifty girls in the day school, forty-five in the Home family, over 1,000 garments made and exhibited to

show the pupils' ability to sew. Yet in the background is the memory of the many girls who were refused entrance because of lack of room. To them the door was shut.

FAITH KINDERGARTEN—A kindergarten was opened in the neighborhood of Peck Home for Negro children. It was originally an experiment, but turned out to be the best possible thing to do. Faith Kindergarten developed wonderfully. A playground opened in 1911, and a fountain, were great helps in reaching the children. As the work progressed older girls in Faith Kindergarten were taken twice a week for sewing lessons by Peck Home teachers.

KING HOME—Whenever an attempt is made to impress people with the size of a country and the bigness of Uncle Sam's domain, comparison is made to the state of Texas, while the small boy is amazed to learn in school that the "Lone Star" state is thirty-three times the size of Massachusetts. The Woman's Home Missionary Society divided the country into Bureaus to facilitate its secretarial work. Texas was so large that the state was made a bureau by itself, yet the bureau of Texas is bigger than any other. Out of a population of 2,500,000, over 400,000 are Negroes. The work of the Woman's Home Missionary Society has been in the confines of two Negro Conferences, and its two Homes for Negro girls were built in what is known as the "black belt" of Texas. The forerunner of the work was an Industrial Home at Harrisburg, conducted by a Mrs. Howells, which was not a part of the Bureau. It was the desire of that faithful worker that the work at Harrisburg be taken over by the Society. That proved not feasible, but work could be opened at Marshall, the seat of Wiley University. In fact, some money had already been collected for that purpose. That a home at Marshall was of primary importance can be seen in the fact that 250,000 Negroes were within a radius of one hundred miles of that city, which was a railroad centre and easily accessible. Again, the only provision made by the Methodist Episcopal Church in Texas for higher education of the Negro was at Wiley University. And even though 3,000 Negro teachers were employed in the schools of the state, many of them had no industrial training and were therefore unable to train their pupils in a way that would improve their home life. As the secretary of the bureau said, "It is the accepted fact that all high standards of education for girls are futile

when the atmosphere of the home is the reverse of all that is truly refining."

During the year 1889, King Industrial Home was started with plans to accommodate forty girls besides teachers and superintendent, with industrial room, library, reception room and housekeeping suite. It was enclosed and plastered, but at that point work ceased, to await further appropriations. A building worth \$6,500 had to stand idle because of the lack of \$1,600 to complete it, while pupils gathering at Wiley University were in need of a home.

The year 1890 saw this much-needed building partly completed with some furnishings, both substantial and beautiful. King Industrial Home began its service to the community with unfinished attic, ungraded grounds and imperfect water system. Slowly but surely these handicaps were removed, so by 1891 all was finished. There were a variety of students in the Home, motherless girls, a widow and a bride of six months, supported by her husband, who wished her to learn how to keep house. The sewing and cooking classes were attended by other girls from the college.

The millinery department of King Industrial Home was self-supporting from the first, and when a sewing annex was to be built in 1904 this department gave over forty dollars toward the building fund. The seniors of the Domestic Science Department taught a class in the Negro public school of Marshall and did so well that the superintendent of King Home received a letter of appreciation from the Board of Education.

Several girls spent from three to six years in the Industrial Home and showed wonderful development, proving beyond doubt that women of their race were capable of advanced training. Although King Home had been equipped with electric lights and baths, and connected with city sewerage, there was much to be done. Its chief need seemed to be a domestic science room, but by 1912 the Society had to turn its attention to a more serious condition at Marshall. Like the "one hoss shay," King Home threatened to go to pieces all over as a result of years of usage, since the wear and tear of the many students and classes was inevitable. It looked as if the school would have to close. But friends rallied loyally and a thorough overhauling put King Industrial Home in line for work once more. Friends and students rejoiced in the transfor-

mation and with renewed interest filled up Home and classrooms. On graduation day girls who a few years before had never handled a needle wore lovely dresses made by themselves. In recent years fine displays of sewing, fruit-preserving and fine hand-work have made "King Day" at Marshall a function. It was at King that one of the girls claimed that there was only one "sinnah" among them. This Home was destroyed by fire, and the work is still occupying temporary quarters.

ELIZA DEE HOME—In February, 1901, the Society received from Rev. F. Carson Moore a quitclaim deed to property at Harrisburg consisting of sixty acres, with a clause in the deed binding the Society to put \$4,000 in permanent improvements before the deed was in force. At this time a sewing teacher, a graduate of King Home dressmaking department, was sent to the Samuel Huston College, Austin, Texas, to take charge of the Industrial Department. With the opening of this line of work at Austin thoughts of an Industrial Home for West Texas Conference in connection with Samuel Huston College came to the front.

In May, 1904, a seven-room building and three lots were purchased at Austin. The new Home, named Eliza Dee, was located across the street from the college. It was opened in October, 1904, with fifteen girls in the Home and one hundred and forty-eight in all classes; rooms were provided in the college for sewing classes. In one year it was crowded beyond its capacity. This same year a visit to Harrisburg, Texas, resulted in the property there being placed in the hands of a lawyer for adjustment. The location did not seem sufficiently important to warrant \$4,000 being put on it for improvements. The donor had died,—it seemed better to put the money contributed for the Harrisburg property into the Eliza Dee Home. Then the Society had a Home in each of the two Texas Conferences, a much wiser arrangement, as Harrisburg and Marshall were in the same Conference.

In 1909 twenty-eight girls finished different courses at Austin, and though splendid work was done each year, the school could not grow for need of room. A larger Home was built and the new Eliza Dee Home had thirty-one residents and one hundred and seventeen in domestic science and sewing classes the first year. The next year, 1918, outside improvements, including sidewalks, made the property a Model Industrial Home. A pleasing mark of appreciation of their foster-home was shown by the girls who worked and earned money to furnish rooms in the new building.

In Mormon Strongholds

IN MORMON STRONGHOLDS

* * *

IF a man has once formed opinions, though based on error, he is apt to hold to them as strongly as if his premises had been correct. If he has built the structure of his life upon them, even to the regulation of his home and family, the chances are that he will not willingly surrender them or the habits of life which they have engendered.

When the Woman's Home Missionary Society turned its face toward Utah with the hope to wipe out polygamy and to reconstruct the thinking, the homes and the practices of Mormons, it had not chosen a "royal road to service." No harder, no more inglorious, yet no more ambitious task was ever attempted by consecrated women! The people to whom they went believed in polygamy and the blasphemous claims of Brigham Young. They were convinced that the doctrine of polygamy was right and though it might not give happiness here on earth it would secure that precious gift hereafter. In the South were many people in need of homes,—in Utah each man was busy setting up more than one hearthstone for himself. The more women he could win the better he felt himself to be. There is nothing in life more powerful, more beautiful and yet withal more dangerous than sex. These deluded people were devoting God's best gift to the race to practices that would lead ultimately to destruction.

The order of work in the South was missionary, industrial, educational. Missionaries would go to the poor freed woman, teach her the better way, gather her children into a Home, teach them industrial pursuits and so educate them till they were self-supporting. The plan had to be reversed in Utah. It became educational, missionary, industrial. In the South the Woman's Home Missionary Society worked as supplementary to the church. But the women realized that success in Utah depended upon saving the church property and standing staunch upon the firing line of a greater frontier. Furthermore, all the laws in the

universe would not open the doors of Mormon homes to the church nor could legislation make "Christian Americans out of Mormon devotees." To the women with needle and thimble, with a propensity for finding out things through a neighborly chat, with ability to teach a lesson on all occasions, was the call given to reach the polygamous wife and mother who guarded her religion and her children with strict surveillance. Very quickly they settled upon several methods of procedure. House to house visiting gave them statistics as well as being the natural initial step. Their "policy of agitation" was conducted with fine acumen. They determined to give the Christian Church at large an accurate knowledge of what this "Church of Jesus Christ of Latter Day Saints" really taught and what was meant by the exhortation to "live their religion." Leaflet literature was published containing copious and scrupulously correct extracts from books of this church—which Mormons claimed to be direct revelations of God! Christian America was to be aroused to the fact that 1,500 Mormon missionaries were at work in this country disseminating such doctrines.

They soon saw that by exciting the opposition of the priesthood they began immediately to agitate the waters of ignorance. They became centers of interest. People began discussing the questions before the children, and a wise teacher could accomplish wonders. The opposition of the priesthood and unfavorable attitude of mothers brought upon the working corps of the Society a series of annoyances, hardships and obstacles which often taxed their strength and ingenuity. They led a life of ostracism and were unwelcome to the community because of the hostility of the priests. To offset the results of personal persecutions and Mormon prejudice, teacher and missionary had to go into the field fully and carefully equipped, or else they would suffer for the necessities of life. Not even the commonest kind of a room for a school could be rented. One woman had a desperate time finding an empty room to live in. She managed to secure a blanket but had to have her bread baked in a neighboring town.

The children in the Mission School suffered persecution. The little Mormons would beat them and call their mothers "Methodist squaws." One flourishing school fell off from sixty to four as a result of a personal canvass by leading men of the town. During the years of such

work the Society was able to put into this difficult field well-trained workers from Lucy Webb Hayes Training School, from Kansas City, San Francisco, Folts Institute, and Ohio Wesleyan University. None did braver work than the pioneer missionaries of Utah. They went cheerfully into isolated places and performed the duties of every office of the church possible for them to perform.

The first auxiliary of the Woman's Home Missionary Society in Utah was organized at Ogden, in an effort to relieve the church and school at that place. Teachers were located in Mormon centers where school houses were provided by the Society or by the Church Extension Society of the church. They taught ten months of the year for forty dollars a month, the same as missionaries.

When the Woman's Home Missionary Society first entered Utah, knowledge of State conditions enabled the women to plan with an eye to a future public school system. As there was no educational work at that time and as the school house was the open sesame to missionary influence, the Society arranged to build Lucy Webb Hayes school houses as fast as means would allow. These would answer for educational purposes and later could be used for missionary work. This also necessitated a call upon the Society for an increase of teachers from six to ten, to be placed as follows: two at the Scandinavian Mission; two at Grantsville and Spanish Fork, where the Church Extension Society had built chapels; one at Elsinore, Richfield, Ephraim and Cache Valley respectively.

During the years, the roll of Mission Stations and Mission Schools stood as follows:

Salt Lake City. Spencer House, money for which was given for Scandinavian work only. A school of fifty was built up.

Mt. Pleasant. Thomson Mission, where the people were worshipping in a dance hall when the Society took hold. In 1887 a request to transfer the church to a local board of trustees was granted, as it was a policy of the Society to own no church property. Later the church was removed to Junction.

Spring City. Leach Home. The property here was owned by the Missionary Society of the Methodist Episcopal Church and the Woman's Home Missionary Society provided the teacher. In

1916 they kept the kindergarten, but closed graded work and took up community work. Every phase of Christian work had to be developed here.

Provo. The Woman's Home Missionary Society built a church for the Scandinavians, who were slow in taking it over. It was an educational stronghold of the Mormon church and the missionary was a daughter of the first wife of a Mormon, who had been converted from Mormonism.

Elsinore. Columbus Home. The school grew here, and older girls wishing to enter, it finally became an industrial school.

Moroni. Gurley House. Kindergartens were established at this most isolated station.

Logan. Philadelphia Conference Home. This school opened with eight children and had thirty-three the second day. It was situated opposite the Mormon temple on a lot adjacent to the Methodist Episcopal Church.

Ephraim. A school in Phoebe Palmer Memorial Chapel, also schools at Murray and Spanish Fork.

Richfield. The Society built a church and later deeded it to a local board of trustees.

Marysville. Added to Elsinore Station.

In 1892 the work of the Society was no more a part of the Utah Mission, but by a General Conference ruling the English work of the church was placed under the Utah Mission and the Scandinavian missions were placed under the Northwest Norwegian-Danish Mission.

One of the very first appropriations asked for by the Woman's Home Missionary Society was \$5,000 toward building a boarding house for the church's seminary at Salt Lake City. The boarding home was essential, but it is a significant fact that the Woman's Home Missionary Society alone was in a position to finance that important requisite for the school. The Home was opened in 1883, and greatly strengthened the educational work at Salt Lake City.

Three years later, in view of complications arising out of joint ownership of the buildings of Salt Lake Seminary, and since it was not used

for the purpose for which it was built, the Society was moved to settle the status of the ownership and to provide for the work for which it was designed,—the helping of poor girls to a better education. The result was that Davis Hall was converted into an educational and Industrial Home for girls.

Ten years brought a rapid change of conditions in Utah. The territory was opened to Gentile settlers. Commerce and Christian education were having a wholesome effect. Polygamy was still practiced, but clandestinely. A public school system was well sustained. The small mission schools were no longer needed in Salt Lake City, Ogden, Logan and Provo. The Woman's Home Missionary Society came to a place where it must carry on from a different angle to meet changed conditions. It had worked largely among Scandinavians, a cause for anxiety among some members of the Society. In 1894 request for advice as to the best way of applying appropriations and the conduct of the work was made through the missionary superintendent, the Presiding Elder and Bishop Merrill, all of whom were familiar with the situation. They in turn reported to the Committee of Education and the Committee on Woman's Home Missionary Society. Both committees agreed on the wisdom of a departure from former methods. The report read as follows: "The action of the Mission Conference is to invite the co-operation of the Woman's Home Missionary Society for the establishment of deaconess work at Salt Lake City; to make Davis Hall headquarters for the work; to employ deaconesses and if possible one or more trained nurses, and to establish a kindergarten in connection with the work. One of the most important features should be the rescue of young girls and women stranded in the city." The churches of the city promised financial aid in deaconess work. It was expected that the nurse and kindergarten work would be self-supporting. In due time this plan was adopted.

That same year the Missionary Conference decided not to open Salt Lake Seminary as a school, but to place Davis Hall and furnishings at the disposal of the Woman's Home Missionary Society. This would place a strong Protestant institution at Salt Lake City. Spencer Home was to co-operate with this work, but since it was deeded to the Society with a provision that it be used for Scandinavian work it could not be held if used otherwise. Circumstances later made it more practical for

the Society to rent Spencer Home and use the money to pay for a deaconess to work exclusively among Scandinavians.

In 1896 the Society had five auxiliaries in Utah, half of their dues going into the general treasury. They were given a regular day at Conference meetings and the local deaconess board was recognized by the Woman's Home Missionary Society as a standing committee to aid the Secretary of the Mormon Bureau in supervision of the work at Salt Lake City. Such was the strengthening of missionary work as the educational program was passed on. There was sore need of it, too. Children were taught to distrust Christianity while their parents, who apostatized from Mormonism, became infidels rather than Christians. "Infidelity was a ripe fruit of Mormonism."

1899 was a great year for publicity, and the Society used its full strength toward rousing righteous indignation throughout the country at the election of the avowed polygamist, B. H. Roberts, to Congress. Of course, this agitation over the unseating of Roberts made the opposition against the Utah workers more active, but remembering that "no man having put his hand to the plow looking backward is fit for the Kingdom," the Society kept on in spite of increasing hindrances. Reports of part of the work at the Mission Conference were published by local newspapers. As already stated, a mission school was reduced from sixty to four. Undaunted, the makers kept the school open for the four and before the end of the term thirty-four had returned. Meantime the Society got up a petition for the anti-polygamy constitutional amendment three hundred yards long, and sent it to Washington.

In 1901 the Woman's Home Missionary Society had ten stations in Utah, with missions well located. Seven stations had good property. At this point they felt that libraries should be established in at least five mission stations in Utah, for the children had to have access to good books. A year later two hundred and seventy-five volumes of Bishop Bowman's library were given to the Bureau. Plans were made for a central library from which books could be sent to various stations. In 1901 it was evident that the entire Northwest was face to face with the Mormon problem. Its policy was colonization. Eagerly the organization pushed its people into adjacent territory. In six states and territories it held the balance of power politically. It had an eye to possessing

the wealth of the country also. A committee passed on choice locations for colonization,—taking into account natural resources, water privileges, wealth of mines and rich valleys. It is evident today that the Mormons are a wealthy people, strong politically, and in more need of Christianity than ever. During the last twenty years the hope of the Woman's Home Missionary Society, as well as of all Christian organizations, has been to relegate the Mormon church to the propaganda of a creed, taking away its power as a commercial and a political organization. Could that be accomplished, the vitality would soon depart from the creed.

Davis Deaconess Home was located one-third of a block from the heart of the business center of Salt Lake City, and thereby had become very valuable as the city developed. The property was sold in 1906 and with the proceeds the Society was able to purchase a new house on Fourth Street, modern, and beautifully situated, to repair the buildings at all the other stations but one, and to turn in a creditable sum to the treasury of the Society. The home is a "Missionary Deaconess Home." Its relation to the General Society is the same as any industrial school or Home supported by the Society. Being in the difficult Mormon environment it cannot yet be supported by the local auxiliaries as other deaconess homes are.

In 1913 the Society purchased Ogden Mission and Home for Working Girls. The second part of the institution was to make a Christian home for self-respecting wage-earning girls and was expected to be self-supporting. It was located near the business section, yet in a good neighborhood, and was named Jesse Bowen Sterling Young Woman's Hall. It was comfortably furnished by friends in Ogden. The fine library was a memorial to Mrs. Clinton B. Fisk from the New York Conference. Sterling Hall became a safety zone for girls of small wage. In three years its capacity was taxed so that the third floor was fixed up for a dormitory. It continued to grow in popularity until an annex seemed inevitable. A new property instead was purchased at Ogden in 1918 for Sterling Hall. The large building of the new plant was called Ogden Esther Home (open for Gentile girls), the smaller building carrying the name of Sterling Hall. The plans called for a cafeteria for noon lunches at moderate prices. Later, if wise, evening classes and clubs will be opened for resident and non-resident girls.

For the last ten years the plan for federation of Christian churches in Utah has been agitated. This led the Society to refrain from making elaborate repairs in buildings at the stations or from opening up new work. In 1918 the following stations, property of the Woman's Home Missionary Society, were sold to the Board of Home Missions and Church Extension of the Methodist Episcopal Church: Elsinore, Junction, Spring City, Moroni, Logan and Provo. Mount Pleasant also was disposed of. Extension work under the Deaconess Home has been taken up in the Italian portion of the city and at Bingham Canyon, twenty-eight miles from Salt Lake City. Bingham Canyon is the center of the greatest copper mining in the world. It has fifteen thousand people of twenty-nine nationalities,—a rich field for Christian Americanization.

In taking up new work the Society can but cast an eye of pride over the past years in Utah. It is still a mission field and Mormon power has not yet been broken, but the Woman's Home Missionary Society has done a noble work. It built churches, schools, homes and libraries, and helped to establish the Scandinavian Mission. It maintained day schools, Sunday-schools, missionary and industrial schools for thirty years. It has today a strong Deaconess Institution at Salt Lake City and a successful Esther Home at Ogden, and is better equipped than ever to do great things for the Kingdom.

From Community Schools To College

White Work in the South

<i>Name</i>	<i>Location</i>	<i>Affiliated with</i>
Ritter	Athens, Tenn.	University of Chattanooga
Bennett Academy and Industrial Homes	Mathiston, Miss.	
McCleskey	Boaz, Ala.	John H. Snead Seminary
Nottingham Primary School	Boaz, Ala.	
Deborah McCarty Settlement	Cedartown, Ga.	
Settlement	Sayre, Ala.	
Ebenezer Mitchell	Misenheimer, N. C.	
Erie	Olive Hill, Ky.	

FROM COMMUNITY SCHOOLS TO COLLEGE

* * *

IN the first Report (1884) from the Bureau for Illiterate White People, the description of poor white people in the single city of Chattanooga characterized the conditions rapidly coming about among those people in the cities of the South. There were four hundred children in this neglected class in one ward alone, and it was rapidly becoming a dangerous class through the hopeless state of their parents. The children were promising victims of a life offering only moral wreckage and all manner of vice. Holston Conference had a mission in this district, and the Methodist women in Chattanooga organized an auxiliary of the Woman's Home Missionary Society, hoping thereby to prepare the way for the Society to open an industrial school in that part of the state. Two other groups of white girls were also in great need of educational opportunities,—those who were rendered destitute through the war, and the mountain girls who were cut off by distance from schools and churches. Such a Home for white girls was sorely needed in many places within the jurisdiction of the Bureau for White People in the South.

RITTER HOME—The first money provided through the Woman's Home Missionary Society for work among Southern whites was a gift of \$1,000 from Mrs. Elizabeth Ritter, of Napoleon, Ohio, for an Industrial Home. Following this gift the Central Ohio Conference adopted this as their special work.

There was a question in the minds of many as to the success of this Industrial Home among white girls, even though this sort of work had been so successful with the Negro race. It was feared that the girls who came from a land where work had been relegated to the Negro would not take to housework willingly. It was decided, however, that by careful planning, tactful and patient cultivation, the Home would eventually grow to satisfactory proportions.

The site selected for Ritter Home was at Athens, Tenn. The wisdom of this selection can be seen in the fact that it was in close proximity to the mountain districts of Tennessee, Georgia, Alabama, and North Carolina. It was affiliated with the preparatory school for U. S. Grant University, and in a beautiful, healthful, attractive city.

The Industrial Home itself was beautiful. It had twenty-seven sleeping rooms, parlor, library, teachers' room, dining-room, and two large classrooms for sewing and cooking classes, thoroughly equipped. The pupils were to pay six to seven dollars a month and do the housework as training, under the supervision of the teachers. After a short period of breathless suspense during which one or two girls ventured timidly into the Home, Ritter Industrial Home was able to begin work with fourteen girls.

"The white girls were quite helpless in their poverty" and labor conditions offered no remedy. The paid service in the South was Negro service. The "poor white woman" without culture or social position was not desirable for any position that would pay her anything,—more than that, she was not adapted to any. Recognizing this, every means was used to keep the charges in Ritter Home so low that no one would be shut out because of expense. After the first year, during which twenty-five girls entered the Home, the Woman's Home Missionary Society could feel that the experiment of offering industrial education to white girls was a striking success. In 1893 the enrollment stood at fifty-one, with an attendance of thirty-six. There were fourteen daughters of ministers and nineteen beneficiaries.

Ritter Home opened up a most welcome opportunity for the daughters of the ministers of the mountain country. In these localities the people were poor and the ministers were foreordained to be short of funds when they took appointments in that region. They were glad, indeed, to be able to place their daughters near at home in such a beautiful environment and to have them educated by the capable teachers of the Woman's Home Missionary Society. But there were special difficulties in this initial work at Athens. Although these girls came from splendid stock (Scotch-Irish and Huguenots) and were proud of their ancestry, brave and patriotic, they needed a stimulus to study. As the Bureau Secretary said, "They lack the heroic impulse to get an education or die which

the Northern child has who grows up in the atmosphere of a public school. Yet they realize that education is the only open door for them." Many pupils were adults when they entered the Home, had formed no habits of study, and found progress slow and difficult. The problem of the Woman's Home Missionary Society was "to inspire, to provide means, and to hold them to patient work for a term of years." By 1895 fifty girls were in Ritter Home, comprising three classes:

1. Those able to pay the entire cost of very economic living came for academic advantages in the University, the tuition at Grant being \$15 to \$17 a year.

2. Ministers' daughters able to pay their traveling expenses, tuition in the school, books and incidentals only.

3. Girls of very poor families who had to be helped in every way. They were of good stuff,—loyal and pure. Many letters of these girls begging to enter the Home came to the Bureau Secretary. She characterized them as a "wail of desire shot through with faint gleams of hope."

The year 1898 was a hard though prosperous one in the Ritter Home, with its seventy-two girls. The President of Grant University wanted all girls at the University under the care of the Home. At this time two bright girls of the Home graduated from Grant University.

In 1902 arrangements were completed so that Ritter furnished the Home for girls and gave instruction in domestic science, sewing and dressmaking, and Grant University furnished academic teaching. By the time that seventy-four girls were in the Home, they were hard pressed for room and longed for a dining room and study room. The tragedy of refusing to take in any more girls can be appreciated, since it kept them from Grant University also, because Ritter had become the only girls' boarding home of the University.

When Ritter Home was fifteen years old it had the remarkable record of having instructed nine hundred and fifteen girls, of receiving the previous year ninety girls and of turning away ninety-three. For eight years funds had been accumulating to build a wing to the building.

The new wing (Caroline Frazer Hall), completed in 1907, contained a dining room for one hundred girls, a chapel and study hall combined, and sixteen bedrooms, besides halls, closets and office rooms,

as fine a monument to Christian women as could be found in the whole Southland. At the time of the building of this wing, the main building was overhauled. Repairs, improvements and rearrangements of rooms made the building complete in the fine details of a model boarding home for girls. That the students themselves entered into the spirit of sacrificial giving which blesses the work of the Woman's Home Missionary Society can be seen in their gift of the sideboard for the new dining room and in the raising of one hundred dollars to name a room, just as other Circles and auxiliaries of the Society were accustomed to do. Thirteen years have passed over this great school for white girls of the South since its enlargement. Sometimes the opening day has had to be delayed in the fall to await the cotton picking and pea harvesting. Financial pressure may affect enrollments, but Ritter Industrial Home has passed twenty-eight years in progressive upbuilding of character and holds a proud place in affiliation with the Athens branch of Chattanooga University.

BENNETT ACADEMY AND HOME—In 1890 a donation was received by the Woman's Home Missionary Society, consisting of land and an unfinished frame structure at Clarkson, Miss. The Society thus had within its hands the possibilities of an industrial home affiliated with Woodlawn Academy, a Freedmen's Aid Society school. It was felt that the Society could not make appropriations for the Home at that time, but Mrs. Ziba Bennett gave for it four hundred dollars. The remarkable returns for that amount are worthy of note. The first story was finished, with windows and doors and partition walls, salary and expenses of a teacher were paid, and several girls were in the Home for a few months. A second four hundred dollars from Mrs. Bennett provided teacher, incidental expenses and furnishings, and eleven girls were taken into the Home. The next year, another four hundred dollars with twenty dollars added finished and furnished the second story, paid the teachers and cared for eighteen girls in the Home. In 1894 the Society took this deserving enterprise under its care and appropriated eight hundred dollars to its support, and in 1896 it was placed under the Bureau for Mississippi.

Then Woodlawn Academy, under whose shelter the little Home took root eight years before, and two hundred acres of land were transferred by the Freedmen's Aid Society to the Woman's Home Missionary

Society for ninety-nine years at a nominal rental of one dollar a year. This transfer not only gave greater responsibility to the Society, but increased the facilities for better education for white girls of Mississippi. The Woman's Home Missionary Society had now the power and authority to develop a first-class, high-grade, co-educational institution, which they immediately proceeded to do. They built a new Industrial Home for the girls, which, for that part of the country, was called "palatial." It made a great impression upon the people, with its parlor having six willow rockers, rag rugs on the floor, and a cabinet organ. The dining room was a delight, having tables set with new, white dishes. One hundred and fifteen students enrolled and they used the old Bennett Home for the boys' dormitory, together with Dickson Hall, the dormitory built under Woodlawn Academy. People approved of the Woman's Home Missionary Society. They enlarged Dickson Hall. Then the Academy itself had to have larger recitation rooms, for the number of students jumped to two hundred and four. Dickson Hall was enlarged with the idea of being part of a permanent plan of a future new building. A part of old Bennett Home was torn down, the rest used as a manual training building. They turned students away. Up to 1907 the administration of the Home and Academy had been separate, but at this time there was a change, so that Bennett Home, Bennett Academy and Dickson Hall were under one financial head, with a president of the Academy, a superintendent of the Home, a matron for the Hall and five teachers. Success was sweet to the faithful workers as they looked upon buildings painted and equipped with electric lights and a new water system, with yielding orchards and two hundred and fifty-three students filling the school. Then in 1912 Dickson Hall burned to the ground and a new policy was decided upon.

Intensive study of educational conditions in the state had convinced the leaders that the problem on hand was a rural one and that it was imperative that the Woman's Home Missionary Society should take the lead in developing the educational system in that part of Mississippi, since teachers were not available for the public schools and officials were unable to cope with the situation. The Board of Trustees decided to accept a proposition made by the town of Mathiston, the railroad point to which most of the pupils had to go enroute to Clarkson. Mathiston offered to

give the Woman's Home Missionary Society fifty acres of land, \$5,000 and take the school there. It was planned to maintain a community settlement at Clarkson for the younger pupils. With the aggregate sum of \$40,000 derived from insurance and other sources, from the Mathiston offer, and a \$30,000 appropriation, the Woman's Home Missionary Society started to build Bennett Academy, Dickson Industrial Home for Girls, and Irving and Florence Wood Home for Boys at Mathiston. The administration building was named the Ohio Building, for the large gifts of Ohio women covered the cost of that entire structure. The Industrial Home filled up so rapidly that in two years they were obliged to use the hospital room for a dormitory and girls were turned away. How much was denied to those who were obliged to go away can be understood by the answers of the girls when asked where they live. One girl said: "Where nothin' empties into nowheres." Another said: "In a mudhole in the road."

It has been the ambition of Bennett Academy to be a model for the public schools of Mississippi. The faculty has been chosen from normal and college graduates and the methods of teaching have been thorough and up-to-date in primary, intermediate and academic departments. That the school has gained a position of leadership is seen in the fact that public school people of the state visited Bennett Academy in 1916 to study the system which has had such excellent results there.

Although in the last two years financial depression in the South did not hinder the girls going back to school, it has had a more unfortunate effect on the attendance of the boys. Still, the Irving and Florence Wood Home for Boys under Bennett Academy at Mathiston has had a very creditable attendance. The year 1918 saw great changes at Bennett Academy. Its graduates entered Maine University and the University of Cincinnati for household arts. Undergraduates were cultivating war gardens and growing sugar-cane for syrup. Under the direction of a former girl graduate sixteen acres of the campus were under cultivation and scholarship girls canned 1,100 gallons of fruits and vegetables. The president had gone into the country's service in a medical laboratory at the base hospital, Camp McArthur, Texas. Even the boys of Irving and Florence Wood Home had marched away, and for a time the halls of Wood threatened to be silent, until little boys came in to take their brothers' places.

With a great past, Bennett Academy has a great future as leader in education in the only state which up to 1918 has had no compulsory educational law. In the present dearth of public school teachers, it stands as the one equipped institute for training the young, who are being fairly pushed into its halls of learning.

REBECCA MCCLESKEY HOME—The story of the white work in Alabama centers around the growth and developments of Rebecca McCleskey Home for white girls, at Boaz. It started with a three-room cottage, and a two-room school house, and one hundred and twenty-five pupils, the cornerstone of the first building being laid in 1904. In 1917 the results were an eight-room primary school building, the Ellen Augusta Nottingham Primary Building, a dormitory for boys connected with Snead Seminary, and Rebecca McCleskey Home, which cares for one hundred and fifty girls. Aside from this work was a development at two mission points,—Cedartown, Ga., and Sayre, Ala.,—the credit for which belongs jointly to Lucy Webb Hayes Training School and Rebecca McCleskey Home. Besides a destructive fire, the usual setback of Homes established in country districts, the work at Boaz was done under difficulties peculiar to that location. It took time, ingenuity and generous gifts to equip the Home. There were no public facilities in the town so that sanitary sewerage had to be provided at an unusual expense. It was done on the plan recommended by the United States Government. For years they did not have sufficient bedding and silver. It was difficult to keep plumbing in repair. A steam dryer, a necessity with one hundred and fifty girls, was long needed, and not until 1911 did they get their first refrigerator, a gift from Upper Iowa Conference. In 1910 East Ohio Conference Society furnished a beautiful library for McCleskey as a silver anniversary gift in honor of its first President, Mrs. Corey. The fine mission furniture not only made the room lovely, but became the model for furniture made by students in the Home.

The outdoor work essential to economic living included care of garden, cows, chickens, a horse, the hauling of fuel, boxes and baggage, and the plowing of corn and cotton fields.

With a gift of \$1,000 from a non-Methodist friend, twenty acres of land on the edge of the town, valued at \$2,000, was purchased. The farm house on the ground was rented for forty dollars a month and the

Home family raised cotton on the place. The rent paid the interest on the remaining \$1,000 and the cotton paid on the principal. As they became more expert in handling their property, the farm not only paid for itself and furnished the table of the Home, but gave employment to students who otherwise could not have attended school.

In the early years of the Home a special teacher was secured for the many little children who came to Boaz, and 1913 saw Ellen Augusta Nottingham primary school on a site purchased by friends especially for that building, caring for sixty little children. Girls from McCleskey assisted for the sake of the training they thus received. It is the intention of the Woman's Home Missionary Society to support this school to its fullest capacity until such a time as public primary schools are available to these children.

The new dormitory for boys in connection with John H. Snead Seminary was built in 1916 and relieved McCleskey Home of the care of the boys and gave them a fine new home.

The latest improvement was a domestic science room. A thorough course in domestic science is now offered so that students may qualify for teaching in the public schools, as required by the state of Alabama.

The last report of Rebecca McCleskey Home tells of the purchase of a second-hand automobile which teachers and pupils use in going to country churches round about, where they give missionary, temperance and Red Cross programs as part of their "bit" in the great world work of "after the war."

At the mining town of Sayre, Ala., settlement work was done by students from Woman's Home Missionary Society schools. In 1910 a Rebecca McCleskey girl,—a graduate of Lucy Webb Hayes Training School,—conducted day and night schools, organized a boys' club with short military drill, taught lessons leading to simple carpentry, and cooking and sewing classes, visited the sick, and "even buried the dead." She also had a large Sunday-school. The settlement was supported by mine owners and teachers were provided by the Woman's Home Missionary Society. In 1911 the mines were closed and the pupils sent to Boaz. There is a possibility that this work, started so well, will be reopened soon.

DEBORAH MCCARTY SETTLEMENT—The second settlement conducted by Boaz girls has made a most remarkable record. It is a prime

example of the difficulties under which the Society's initial work is often carried on. It also answers the question very forcibly, "Can the church succeed in settlement work?" Cedartown, Ga., was a cotton mill settlement. Conditions were so bad that the mills were operating on short time, merely to keep the five thousand people from starvation. The girls opened a school in an abandoned mill building in 1910. The chimney was unsafe and the roof leaked so badly that the building was useful only in fair weather. In spite of these adverse circumstances they had a large Sunday-school, a day and night school, and went from house to house teaching housekeeping and domestic science. A conditional appropriation was made for a building, but the building did not materialize until 1913. These two girls were working on the munificent joint sum of twenty dollars a month. Of course, they could not establish a substantial Home on such a meagre wage. Accounts of the manner in which these specially trained Christian girls were forced to exist were both heart-rending and accusing, and a caustic warning of the waste of the precious, finely wrought material which the Society had produced through years of sacrifice, hard work and great expenditure of money.

The girls had no furniture. They borrowed a bed of one of the neighbors and bedding was spared from the frugal supply at McCleskey. Besides the bed, they finally got hold of a refrigerator, a fireless cooker and an organ. A Cedartown merchant gave them a good kitchen range, but they had no dining table. The records finally report that "a dining table was also loaned, but alas! by a widower, and he now contemplates marrying again."

A third girl from Boaz, undaunted by the hardships that attended the work at Cedartown, joined the others and the work grew, along with money for a settlement building.

This settlement building at Cedartown, Ga., is a splendid endorsement of the brave girls who so faithfully, under such distressing conditions, had brought the work up to such a standard for excellence. It has an auditorium seating one hundred and fifty, and serving as dining room during the week and as Sunday-school and service room on Sunday. It has primary and kindergarten rooms and kitchen room. Upstairs are the rest and living rooms of the missionaries and a fine sleeping porch.

School was started in the new building with one hundred children in the day school, twenty to thirty in the kindergarten, and night classes, sewing class and mothers' meetings. More teachers were needed and a fourth girl joined the group of workers. The basement was finished to relieve the congestion, but soon the whole building was overcrowded. A small dispensary was asked for in 1915, and the Ernest Cleveland Memorial Fund was started toward establishing it. Visiting nurses were needed and a kindergarten teacher was asked for. Child labor has been a problem in this mill town.

In 1918 the cotton mills at Cedartown were enlarged. The population grew and demands upon the settlement school were increased. The school came into the limelight through its "clean-up" campaign. In 1918 the teachers planned "clean-up" week. The boy who collected the most tin cans within the village was to have half a dollar. The second best would receive a quarter. The mill owners then offered a dime for every hundred tin cans collected within the village. To the surprise of the grown folks the winner of the half dollar collected 1,700 cans; two other boys followed closely and secured the quarter, and the total number of cans rounded up for the mill owners was 10,517.

COMMUNITY SCHOOLS—The Community Schools of North Carolina originated in the desire of the ministers of the Blue Ridge Conference to have an Industrial Home and school for girls in that isolated mountain region under their care. They would not agree on the location, however, so the General Secretary of the Woman's Home Missionary Society suggested that if they would select six points where there was urgent need for a school and be responsible for employing a teacher and for keeping the school open at each point for eight months in the year, the Woman's Home Missionary Society would pay one hundred dollars a year toward the salary of two hundred dollars for each teacher. That the two hundred dollars was expected to secure a teacher of superior quality can be seen by the qualifications asked for. She should have a teacher's certificate from the school authorities, should be a Methodist with missionary spirit, must teach in the Sunday-school, help sustain the Epworth League, and if possible play the organ and lead in singing. These very successful schools were begun in 1903 and were named Community Schools by the presiding elders and preachers of the Blue Ridge Conference.

The teachers were excellent,—but the same thing could not be said of the schools. The buildings were very poor. Sometimes a church was used, sometimes they had a room with no benches to sit on and no desks to write on. They were without maps, blackboards, reference books or other needed appliances. Poorly housed as they were, the schools were well attended. The people made strenuous sacrifices to gain an education; the pupils walked great distances over mountain paths. Teachers, too, had to be strong and brave to endure the hardships of living in the crude homes of the mountain people. As has been pointed out, they were not like the comfortable Industrial Homes of the Society.

The original number of schools provided for was six,—two in each Conference District. In three years these schools were an important factor, and it was felt that they had solved the problem of education in sparsely settled regions and poor neighborhoods of the Southern highlands, and that fifty of such schools were none too many.

Each year the schools were supported with a view to the possibility that some one point would be found to be the natural educational centre, where a permanent industrial school could be located. The little schools would then become feeders until public schools should be established. Where public schools were located for four months the Woman's Home Missionary Society teacher would teach in that school for the term, and then continue the school through the remaining weeks of the eight months.

By 1908, seven hundred and twenty-five pupils were enrolled from the white people of Western North Carolina. One school fell by the wayside, leaving five, at Tereseta, Stroud Chapel, Marion, Etowah Vesta and Craggy respectively. In 1910, Tereseta had a separate school building; the others were in churches. One year later a school house was put up at Marion for one hundred and twenty-five pupils, and a year later it was self-supporting. Two new schools were opened, one at Lansing and one at Marshallberg.

Marshallberg, a coast mission school, was sustained with funds diverted from Marion, which became self-supporting in 1912. Traphill and Palestine completed the list. Just how helpless they were without doctors and how fatalistic they were in their attitude toward disease can be seen in the report of an epidemic of measles in one school. The school

had been closed: "Many still had measles and there were lots yet to get them." Many and persistent were the calls for these schools. And for the small outlay they produced an inestimable amount of good, but changes came and at present there are no Community Schools under the Woman's Home Missionary Society.

EBENEZER MITCHELL HOME—Ebenezer Mitchell Home was first located away out in the woods of North Carolina, six miles from Lenoir, at Cedar Valley. It was also four miles from the railroad station of Hudson, six miles from the post-office and one-half mile from the highway. Into this loneliness and isolation the missionaries of the Woman's Home Missionary Society carried their message of Christian love and healthful living.

The school is said to have been founded in 1885 by a gift of property to the Society. It consisted of a school building, a home and thirty acres of land. In 1901 a Mrs. Mitchell, of Dayton, Ohio, gave \$1,000 toward the Home and named it after her son. In 1904 a church was organized in the neighborhood with forty members, and the work of Home and school was well under way. Fire early threatened, the forest fires of 1906 coming so near that trees on the property of the Home were scorched. The quiet place became a beehive in the next two summers. A saw-mill was running all day long cutting up the fire-scorched trees. The mountain spring was curbed. The spring gave out and a well had to be dug. The cornfield was cleared of rocks, and the rocks used to fill in the foundation of the Cottage.

A second fire in 1908 destroyed Mitchell Home. Thirty-five students and two teachers were turned out in their night clothes. The nearest neighbors were a mile away through trackless woods. They took shelter in the little school house that stood untouched near by. In the morning kind friends at Lenoir took them in.

Mitchell Home was then moved to Meisenheimer, N. C., near Salisbury,—the centre of the state,—with railroad facilities. The railroad company moved their freight free of charge and brought them a carload of coal from Tennessee. The Home was welcomed at Meisenheimer and the people rejoiced in the work which the Woman's Home Missionary Society was doing, and promised to help in every way. Then Mitchell Home grew until a boys' dormitory was built in 1913. The school

work was graded from primary to high school grade. Special effort was made to secure excellent teachers.

In 1915 fire once more came to Mitchell Home. The main building, with supplies and equipment, was destroyed. The teachers nobly pulled the school together and in a short time school work was resumed, but only eight students could be cared for in the Home. Students went to college and became ministers and leaders in spite of the material handicaps that Mitchell had suffered.

In 1916 an annex was built to the building untouched by fire, so that the work could be made reasonably efficient until the time should come to build a new building.

Student government was established at Mitchell in 1917, and a year later the Home school was living in the great war. It had nineteen stars on its service flag, while the girls helped in Red Cross work.

OLIVE HILL—In 1911 the Woman's Home Missionary Society voted to open work in Kentucky simultaneously at Harlan and Olive Hill. The citizens of Harlan gave lots valued at \$4,500 as a site for a school building. This was a small mountain town in the southeastern part of the state on the Louisville & Nashville Railroad. Erie Conference pledged \$2,000 for the Home, and with gifts amounting to \$1,000, the Society purchased a house on lots adjoining those given for the school house. Work began with the opening of a kindergarten. Twelve girls were in the Home during 1913, and others wanted to enter, but there was no room. Cooking and sewing classes were organized and a school building was rented until the new Aiken Hall could be built. In 1914 it was decided that Harlan belonged to a sister church as a field of work, and so the work of the Woman's Home Missionary Society was centered at Olive Hill. Erie Home at Harlan was sold and the proceeds invested in an Industrial Home for Olive Hill. The name was transferred to the new Home, as well as the names on rooms, doors and windows.

Olive Hill is located in Northeast Kentucky on the Chesapeake & Ohio Railroad. The property, a picturesque site of six acres, was donated by a citizen and more ground was promised by others. The Fire Brick Company promised to donate brick for a \$1,500 school

building and to provide a heating and lighting plant. The Woman's Home Missionary Society was to furnish the building and maintain the school. Such a building would require \$2,000 to furnish and equip it.

The breaking of ground for the building was a great occasion and a day of celebration by the citizens of Olive Hill. Donations came in, too. A gentleman from Ohio donated the roof for the building. An old man known as "Grandfather Thomas," who could neither read nor write, gave a hundred dollars for the school, saying that he wanted his grandchildren to learn to read and write. School opened with sixty kindergarten children and a primary grade in the classroom of the Methodist Church. During the year a house was placed at the Society's disposal by interested friends in Olive Hill.

Aiken Hall was finished in the latter months of 1914, the dormitory accommodating one hundred girls. Thus Olive Hill was equipped with two splendid training plants, Erie Home and Aiken Hall. The day school soon reached one hundred enrollment, while sewing and cooking classes did a fine work. In 1917, Erie Home was remodeled so that it might conform more nearly to a Model Home.

In 1918 small-pox broke out in town and the teachers had a serious time caring for the arms of little children who had been vaccinated, and even more serious times with parents who were opposed to vaccination. All the girls in the school became Red Cross members.

In spite of difficulties which the last two years have laid upon schools everywhere, the school and Home at Olive Hill, Kentucky, has grown in size, has made progress and shows excellent results.

Deaconess and Hospital Work

Deaconess and Hospital Work

<i>Name</i>	<i>Location</i>
Lucy Webb Hayes National Training-School	Washington, D. C.
Kansas City National Training-School	Kansas City, Mo.
McCrum Slavonic National Training-School	Uniontown, Penn.
San Francisco National Training-School	San Francisco, Cal.
Folts Institute	Herkimer, N. Y.
Iowa Bible School	Des Moines, Iowa
Training School for Negro Deaconesses	
Sibley Hospital	Washington, D. C.
Graham Protestant Hospital	Keokuk, Iowa
Ellen A. Burge Deaconess Hospital	Springfield, Mo.
Tuberculosis Hospital	Albuquerque, N. Mex.
Deaconess Hospital	Rapid City, S. Dak.
Holden Hospital	Carbondale, Ill.
Methodist Deaconess Hospital	Indianapolis, Ind.
Methodist Hospital	Los Angeles, Cal.
Methodist Deaconess Hospital	Rapid City, S. Dak.
Brewster Hospital	Jacksonville, Fla.
Beth-el Hospital	Colorado Springs, Col.

DEACONESS AND HOSPITAL WORK



THE Bureau of Local Work in the Woman's Home Missionary Society had an existence of fourteen years, between 1885 and 1899. The very first evidence of a need for home missionary work was in the crowded slums of the nation's cities, where thousands of ignorant, poor people were struggling for a precarious existence, living in abominable tenements, unclean, neglected, unventilated, and yielding thereby lives degraded and maimed with filth, disease and vice. Very early, earnest workers took up the task of city mission work in New Orleans in the French and Italian quarters of the city. From that time until today the Woman's Home Missionary Society has carried on a royal battle with the emissaries of sin in many of the great cities of the land. During the incumbency of the Bureau of Local Work, the duty laid upon it was to encourage the employment of city missionaries and so create interest in local auxiliaries that these auxiliaries would make an active, personal effort to reach non-Christian people near at hand. The money for this work was to be raised by special funds and under no circumstances was it to be taken from the general treasury. The financial expenditure was to be reported by voucher and credit received for it as for cash.

In 1899 the Bureau of Local Work had fulfilled its mission and its work was dissolved into that of the Deaconess Bureau. It had not only paved the way for the introduction of deaconess work in the church but during the early years, when sporadic and irregular enterprises were crystalizing into well-defined "city missions," "Industrial Homes," and deaconess Homes," it had also unconsciously evolved the workers. Along with this providential leading of the forces toward the great movement was the conscious planning of the leaders for the new phase of work.

In 1886, Miss Jane Bancroft, Dean of the Woman's College of Northwestern University, went to Europe for two years to study "social ethics and methods employed by various humanitarian and evangelical

societies for the uplift of neglected classes." She saw the Deaconess movement in Germany, England, Switzerland and France, and wrote about it to Mrs. Rust. Mrs. Rust directed Miss Bancroft to make a thorough study of the deaconess movement abroad so as to be ready to lead the Woman's Home Missionary Society along those lines on her return. Miss Bancroft returned to America in 1888. The time was propitious for the presentation of the subject. The work of local women had tempered the minds of auxiliaries throughout the Society. Bishop Thoburn had urged this method of mission work before the East Ohio Conference. In 1887 a memorial from Rock River Conference had been prepared for General Conference on this subject and in 1888 General Conference legislation had provided for the office of deaconess. Nine young women of the Chicago Training School announced themselves as ready for this specific service.

The program of the Annual Meeting of the Society at Boston, October, 1888, featured deaconess work. Both the Secretary, Mrs. Rust, and Miss Bancroft urged the special attention of the women of the church to the need of this work. Mrs. Rust reported the duties of the office of deaconess, as defined by General Conference, to be "to minister to the poor, visit the sick, pray for the dying, care for the orphans, seek the wandering, comfort the sorrowing, save the sinning, and relinquishing wholly all other pursuits to devote themselves in a general way to such form of Christian labor as may be suited to their abilities." The disciplinary regulation for the work of deaconess provided also that "the women who are employed within any Conference shall be under the care of a committee, of whom one-third at least are to be women." The first contribution to deaconess work under the Woman's Home Missionary Society was one hundred dollars made by Capt. Thomas of Boston at the close of Miss Bancroft's address to the convention. The Society appointed a Committee on Deaconess Work with Miss Jane Bancroft as chairman.

The whole history of the deaconess work in the Society is that of an evolution. There were no precedents to go by, but the women had great faith. Miss Bancroft devoted herself to the work, speaking at conventions and auxiliaries, and helping to establish Deaconess Homes wherever there was an opening. After the appointment of a committee on

Deaconess Work, the first plea was made in New York City, the second in Philadelphia, where the Philadelphia Conference turned over the consideration of the work to the Woman's Home Missionary Society of the Conference, and the third at Baltimore, where a committee was appointed to work with the Woman's Home Missionary Society in that city.

In 1889 the Committee on Deaconess Work was established as a Bureau and the Woman's Home Missionary Society passed the famous resolution declaring the Society ready "to assume the care of deaconess homes wherever such homes shall be entrusted to it, subject to the limitations of the discipline and so far as financial considerations will permit." At the end of 1890 six deaconess homes were allied with the Society,—Detroit, Buffalo, Philadelphia, Washington, D. C., Pittsburgh and Syracuse. To Detroit belongs the honor of having the first deaconess home. Today nearly one-half of the work of the Society is embraced in this Bureau and forty-five per cent. of all deaconess homes in English-speaking Methodism are directly under its supervision.

This work so auspiciously begun has had not only a miraculous growth, but a dramatic one as well. When a wealthy man in the United States gives a part of his money for some philanthropic purpose, or to an institution of learning, the newspapers herald the gift as a highly important bit of news. The fact that the Woman's Home Missionary Society, a woman's organization of the Methodist Episcopal Church, has refused the gift of seven furnished and equipped hospitals, five in one year, would be considered far more striking by them did they but know of it. Yet such was the case. The Society has not been able to take over fast enough the gifts laid in its hands, for lack of trained workers! Homes, Training School buildings, Hospitals, Rest Homes, Dispensaries and Industrial Settlements, have been turned over to the care of the Deaconess Department in rapid succession. The more conspicuous does this acquiring of wealth and power for use in God's work appear when it is remembered that the workers have taken upon themselves the sacrificial living upon a small allowance with no other profession or calling, and with provision for their earthly life rested entirely in the promised support of the Society through its Deaconess Department.

The administrative work of the Deaconess Department seems some-

what intricate and involved upon first examination. Further study will reveal the fact, however, that the women developed a wonderful organization, splendidly arranged to care for a very broad and highly specialized work. The work could not now be left to Miss Bancroft alone. An assistant secretary was secured, then a Deaconess Bureau was organized consisting of secretary, assistant secretary, and an executive committee, an advisory council and two members from the Board of Management of each Deaconess Home affiliated with the Society. Complete quarterly reports were sent to the Secretary of the Bureau and kept on file. Financial reports were made at the end of the year. Connectional supervision was maintained by a system of transfers from Home to Home and by the appointment of graduates from the National Training Schools to the several Homes.

In 1904 the Deaconess Bureau was subdivided into five Bureaus and a Standing Committee for National Training Schools: (1) The Eastern Deaconess Bureau, (2) The Central Deaconess Bureau, (3) The Western Deaconess Bureau, (4) The Utah Deaconess Bureau, (5) The Pacific Coast Deaconess Bureau. A Negro Deaconess Bureau was provided for with a secretary at Cincinnati.

Three branches of deaconess work had been recognized in the church at large: 1. That under the Woman's Home Missionary Society, 2. That under control of a German Central Board, and 3. The newly organized Methodist Deaconess Association. To harmonize and unite more closely all branches of deaconess work, General Conference in 1908 created a General Deaconess Board of eleven members; the Board to consist of two general superintendents designated by the Board of Bishops, three members at large and two from each form of Deaconess administration. This General Board was to meet annually to discuss and adjust questions relating to deaconess work. It was to have general supervision of all deaconess work throughout the church, must approve general rules for the government of Deaconess Homes and other deaconess institutions and rules for governing all deaconesses however employed. The General Deaconess Board was to approve for adoption a distinctive garb to be worn by all deaconesses throughout the church for their designation and for the protection of themselves and the office, and a distinctive garb for probationers as well. It was the duty of the Board to secure legal

protection for this garb. The church discipline states "that *all* deaconesses who are members of the church in America are and always have been deaconesses of the church" and are working and have worked on the "church plan" of deaconess work.

The *distinctive* features of the deaconess work developed by the Woman's Home Missionary Society are as follows:

1. Deaconess Homes located in cities may have one-half the dues of the auxiliaries of the Woman's Home Missionary Society in the cities where the Homes are located.

2. The deaconesses of the Society are greatly aided by the officials of the Deaconess Department. The officers act as intermediaries between deaconesses and Conference Deaconess Boards and aid the members of the Boards by bringing deaconess graduates to their notice. Thus valuable women trained along specific lines are placed in proper spheres of work.

3. A permanent Deaconess Fund has been established to aid any deaconess in failing health to regain her strength and return to her work of usefulness, provided she has served the Society eight consecutive years. There have been individual cases where the requirement of eight years' service has been waived. This fund also cares for those permanently incapacitated.

The action of the General Conference made no certain division of deaconess boundaries, hence the Woman's Home Missionary Society was free to go throughout the United States unless the new General Deaconess Board should prohibit such a move. So it was recommended in 1912 that three new deaconess Bureaus should be created and a rearrangement of the boundaries of the existing Bureaus should be made. In 1913 the Board of Trustees reported this action taken on deaconess work: "The Deaconess Department shall consist of ten bureaus to be known as (1) The Bureau for National Training Schools, (2) The Bureau for Hospitals, (3) The New England Bureau, (4) The Eastern Bureau, (5) The Central Bureau, (6) The Northern Bureau, (7) The Northwestern Bureau, (8) The Pacific Bureau, (9) The Negro Bureau, and (10) A Standing Committee for the Permanent Deaconess Fund. The Department was placed under the supervision of a General Secretary, aided by an Executive Committee composed of the secretaries of the respective

bureaus, the treasurer of the Permanent Deaconess Fund, and two members of the Board of Trustees. The duties of the supervising personnel were clearly defined. It differed from the other bureau administrations. Other bureaus were an entity and each Bureau Secretary was responsible for the entire field and reported to the General Society, that the Society might hold an unbroken field. In deaconess work "these bureaus could not be separated because of the interlacing of common dependence." This placing of the administration of the Department under a central office was a necessity due to the magnitude of the deaconess work.

The Woman's Home Missionary Society began training workers before the Deaconess Bureau as such was thought of, and contributed to the first training school at Chicago in October, 1884. The founding of a National Training School quickly followed the beginnings of the bureau. Three others were established during the years under the Deaconess Department. The four training schools founded by the National Society are the Lucy Webb Hayes, at Washington, D. C.; Kansas City, at Kansas City, Mo.; San Francisco, at San Francisco, Cal.; and McCrum Training School for Slavonic girls at Uniontown, Pa. Three others became national schools later,—Folts Mission Institute, Iowa Bible Training School, and the Training School for Negro Girls.

The National Training Schools have been supported by funds from the general treasury and their trained workers have been appointed to their places by the General Society. They were placed "under the administration of a standing committee of the Deaconess Department." In 1912 this committee became a Bureau for National Training Schools under the Deaconess Department. Finally, in 1917, all Training Schools, both National and Conference, under the auspices of the Society, were placed under a Bureau of Training Schools and were no more under the Deaconess Department.

NATIONAL TRAINING SCHOOLS—These exist to provide trained workers, both missionaries and deaconesses, for the institutions of the Woman's Home Missionary Society. The National Society makes special appropriation for the support of these schools, selects their president, or superintendent, and teachers; also stations their graduates in the respective fields of labor. These schools rose in such a manner that they necessarily were conducted on the plan of the local Deaconess Home and

were governed by the ordinary rules of the local Home. The growth of the institutions made changes inevitable. It was deemed important in 1902 that all the National Training Schools should be under one and the same kind of government, since their interests were all national, and not local. It was desirable to have financial interests cared for in the same way, so that results could be carefully studied and compared, and finally, that courses of study might provide the same development.

The following measures were adopted as a policy toward the work:

1. Separation of local deaconess work from the work of the National Training School.
2. Money furnished by the National Society to be kept distinct from money used for local deaconess work.
3. Its president should administer the funds of a National Training School and report to the secretary of the Deaconess Department and to the national treasurer, since all Conferences support the Training School.

The form of government was to be analogous to that of a college, with:

1. Property-holding Trustees (the laws of nearly every state forbid an outside corporation to hold real estate except through trustees).
2. A local Executive Committee of which the secretary of the Deaconess Bureau, Field Secretary and President of the school are ex-officio members, three members are chosen by the National Board of Trustees, non-residents of the city where the school is located, and fifteen resident members of such city, five of whom are men.
3. The report from this local executive committee shall be made to the Board of Trustees of the Society, who have the decisive voice in the general government of the schools.

LUCY WEBB HAYES NATIONAL TRAINING SCHOOL—In 1890 the Deaconess Bureau had determined upon establishing a National Training School at Washington, D. C., as a memorial to the Society's first president, Mrs. Lucy Webb Hayes, and made a plea for the work at the annual meeting. Miss Jane Bancroft also visited Washington, D. C., during 1899-90 to present the subject in the leading churches. The rental of a house on F Street, N. E., was offered by a Mrs. Susan J. Wheeler for the beginning of the work, and it was formally opened as a Deaconess Home, May 15, 1890. During the year Mr. Ephraim Nash offered his residence in Washington to the Society for the Training School already planned as a memorial to Mrs. Hayes. It was a beauti-

ful property at Pierce and North Capital Streets with a \$5,000 mortgage, which mortgage was lifted by the Society in exchange for the gift. The Deaconess Home already started became part of the National Training School until 1903, when the local and national work were wisely separated. The local interests were placed under the care of a committee of fifteen, five men and ten women. The Washington people planned to develop some special field. In October, 1891, the Lucy Webb Hayes National Training School was opened and became headquarters for the deaconess work at Washington.

The donation of a hospital building soon followed, in 1894, the gift of Mr. W. J. Sibley as a memorial for his deceased wife. That same year the institution was chartered by Act of Congress and the various departments, Lucy Webb Hayes Training School, and Sibley Hospital, forming one corporation, were unified under one administration. As the years passed the work grew and the National Training School was expanded beyond the most ambitious of the Society's dreams. Sibley Hospital was enlarged and a fine new plant for the Training School was built in the same block and called Rust Hall. It was the largest edifice yet erected by the women of Methodism and was a suitable monument for a great society to erect to its principal founder. The original Training School building, "Nash Hall," was used as an annex to Sibley, which in four years had doubled its original size, paid its own expenses for the year 1903, and had realized a sum sufficient to meet the cost of important improvements. The property was added to by the purchase of houses on North Capitol Street, standing between the arms of the institution, giving the Society the entire frontage on North Capitol Street from Pierce to M streets. In 1913, Robinson Hall, a fireproof construction equipped as a strictly modern hospital, was completed on this site, as a part of Sibley Hospital. It bore the honored name of devoted friends of deaconess work,—Mr. and Mrs. George C. Robinson (the latter, as Miss Jane Bancroft, having been identified with the work from its beginning). This hospital is national in character and all Methodism was allowed a part in its erection. When built it was the only denominational Protestant hospital and the most complete hospital in the nation's capitol city. It receives no public funds.

In 1908 this well-equipped plant, consisting of Sibley Hall,



Administration and other buildings of the Tuberculosis Hospital,
Albuquerque, New Mexico



Methodist Deaconess Hospital, Rapid City, South Dakota

Robinson Hall and Rust Hall was valued at \$250,000. By 1911 the National Training School maintained four departments: (1) The Bible School, in which both theoretical and practical teaching was given to young women for the work of deaconess, missionary, evangelist and Bible teacher. (2) Domestic Science School, in which cooking, sewing and household economy were taught. (3) Kindergarten School, where women were trained in the use of the best kindergarten methods. (4) Sibley Hospital, for the training of Christian nurses. In 1918-19 the kindergarten school was discontinued and instead instruction in kindergarten subjects such as mother plays and nature study was given by a graduated kindergartner. Besides scientific instruction, a new course was open to students, giving them practice in parish visiting, social settlement work, associated charities, visiting and co-operating in various institutions and agencies of the church, philanthropic and social service. The Spanish language was taught also.

SIBLEY HOSPITAL—Sibley Hospital, established in 1890, is a notable part of the Lucy Webb Hayes National Training School. During the nineteen years of its existence it has become a modern, well-equipped, high-grade, self-sustaining hospital as well as an excellent Training School for nurse-deaconesses. There were nineteen different denominations represented among its patients, one-quarter were free cases and in addition to four hundred emergency cases there were two thousand cases of district work cared for by Sibley Hospital.

The hospital is unique in that it has no resident medical staff. Any reputable physician may attend his patients in the hospital whether admitted with or without charge, and no discrimination is made as to race or religion. One year two hundred physicians had cases in Sibley. In 1909, Congress courteously tendered the hospital a contract for caring for such patients as the Government might see fit to send them. After consideration, the offer was respectfully declined on the ground that such arrangements would demand work which would interfere with the object of the work at the National Training School. The training ranks with that of any hospital. A gift from Mrs. Elizabeth Haywood resulted in the opening of pathological and X-ray laboratories and a free dispensary in 1915. The latest report of this wonderful school for nurses makes note

of thorough practice by student nurses in medical, gynecological, obstetrical and children's wards. The hospital has had no government appropriation and the bills run high. It has had great help, however, from the Sibley Hospital Guild of Washington, D. C., organized in 1903. The two hundred ladies of the Guild have supplied as much as \$1,500 to the hospital in a year and paid for the elevator installed in the building.

KANSAS CITY NATIONAL TRAINING SCHOOL—This school has been called the "hub of the Western Deaconess Bureau." Its importance can be understood from the fact that it was needed for the many young women of the Middle West who wished to enter Training Schools. Kansas City also furnished a great field for practice in Christian service. It had a large foreign section. Crowded factory districts and slum conditions in "the bottoms" were bad. The school had an industrial mission in the flood district, for the repeated overflow of the river caused much suffering. Two hundred children attended and took sewing and basket weaving. In 1903 the Mission building was burned; the kindergarten was shut off and floods added greatly to the wreck. Bethany Hospital had been in existence at Kansas City, Mo., for eight years before the Society began work in connection with it. In 1889 they opened a Deaconess and Bible Training School at 251 Orchard Avenue, with three people, the superintendent, a visiting deaconess and a kindergartner. They offered deaconess training in conjunction with nurse training at Bethany.

The old saying that a prophet is not without honor save in his own country could not hold true of this Training School. It became very popular with the people of the city. Ministers, teachers, charity workers, doctors, lawyers and business men vied with each other to do it a service. Nearby Conferences raised \$1,000 toward a new Home now named Fisk Hall, after a former National president of the Society, Mrs. Clinton B. Fisk. One business man, Mr. C. W. Schoelkopf, gave the Society a ten-acre tract of land high above the river. The building put upon this valuable site cost \$15,000. City improvements followed so fast upon its erection that the property was worth \$40,000 by the time it was done. When donated, this was the most valuable gift ever received by the Woman's Home Missionary Society of the Methodist Episcopal Church.

A second building was added to the Training School in 1908 and was crowded with students. It was soon seen that an administration building was necessary for the expansion of this great and growing work, and plans were made and ground broken for such a building. The gift of \$2,500 made by the heirs of Mr. Schoelkopf, the former benefactor of Fisk, made Schoelkopf Hall possible. The alumnae of the Training School gave \$2,000 toward the building and later pledged money for a Steinway piano for Bancroft Chapel in Schoelkopf Hall. The new building when complete was pronounced the best equipped building of its kind in Methodism. It cost \$80,000. Although the debt was quite heavy, the friends and Bureau secretary were very courageous about it. Then National appropriations were cut and they were dismayed. The nearby Conferences came to their aid and the debt was reduced to \$6,000. This has since been paid by the National Society.

McCRUM NATIONAL TRAINING SCHOOL—Perhaps no Training School in the country appeals to the imagination as much as McCrum National Training School for Slavonic girls. It is located at Uniontown, in the centre of the foreign population of Western Pennsylvania. Its last enrollment included twenty-two girls, eleven Bohemians, one Moravian, one Magyar, one Russian, three Slovak and five Polish. This National Training School of the Society was designed to meet the needs of Slavonic girls who were either born in this country or, having come from Europe, wish to do missionary work among their people. The number of nationalities makes it necessary to have lessons in English, Bohemian, Polish or Slovak languages; the course of study is fundamentally like the course planned for all the National Training Schools, but emphasis is laid on a thorough course in Bible study and special courses in English. There is also added class work in Bohemian and Slovak grammar and reading. Practical mission work is required among the Slavonic people in the surrounding coke region.

The principal of this school, Miss Elizabeth Davis, is especially fitted to supervise this special work. In 1911 she visited Bohemia to perfect herself in the language and to study the home-life of the Bohemians who were coming to America. She brought back with her three Bohemian girls who entered the Training School and completed the course.

McCrum originated in a Home secured and fitted up in the inter-

ests of mission work for foreigners in the extensive Connellsville coke region of which Uniontown is the centre. Although it was adopted in 1909 by the Society, to be known as the McCrum National Training School for Slavonic Young Women, no appropriation was made for it. The managers of the Society had agreed to assume no financial responsibility for new work until debts already incurred should be discharged. A local committee of nine women was elected to look after this fascinating project and they were instructed to do what they could. The committee had no money on hand, and none had been pledged, so they set to work to "do what they could." The year's result was \$1,150 pledged. In addition, Mrs. T. F. Pershing, a member of the committee, gave \$5,000 in memory of her daughter, to be known as the Marie Greenland Endowment Fund for McCrum National Training School. Then the school received its first appropriation. In 1913 a fine property was acquired for \$25,000. The main building was a handsome old mansion, while the garage was made over into a dormitory and recitation rooms. Pledges of \$14,000 had been made by Queen Esther Circles, Mothers' Jewels and auxiliaries of the Woman's Home Missionary Society. The McCrum alumnae have given \$2,000 since the new hall was opened.

The 1918 class was the largest ever graduated from McCrum. It included eight young women, four Bohemian, two Polish and two Slovak. This process of Americanization has been carried on for nine years by the Woman's Home Missionary Society with methods which are fast being adopted by other agencies in the country.

SAN FRANCISCO NATIONAL TRAINING SCHOOL—In 1891 Miss Jane Bancroft visited San Francisco and initiated deaconess work in that city. The Training School places its beginning on that date. The Deaconess Home was closed in 1893 after the death of the superintendent and the work was not resumed until 1894. The early work of the deaconesses consisted of prison and jail meetings, ship and hospital work, rescue work, connected with the rescue of Oriental slave girls brought through the Golden Gate, and the holding of evangelistic services. The new superintendent also instituted a Bible Training School. In 1901 a good property was purchased and the school installed as the National Training School for the Pacific coast. Methodists of San Francisco

helped the school in every way possible, and especially as teachers for the training classes. It was in a fair way to advance rapidly, being the one Training School on the coast, situated among half a million people from every quarter of the globe. The earthquake and fire which ruined the city in 1906 delayed the enlargement of the institution and the building of new and handsome buildings. Methodists of that region were put to it in the general rebuilding of their homes and business places, so that the claims for a new equipment for the National Training School could not be pushed.

The building stood through the catastrophe, but had fallen chimneys, broken plaster and fractured foundation walls. An account given by the Home people is of historical interest:

"In San Francisco, 1906 will be remembered as the earthquake year, and in the 'Training School' the class of 1906 as the 'earthquake class'!

"While the great city was still asleep and quiet, save for the sparrows, the milkmen and the early street car, with the suddenness of a thunderbolt the city began to shake and quake and reel like a drunken man, and in terror and with blanched faces, without waiting to gather up their priceless treasures, a half million frightened people rushed headlong into the streets, believing, many of them, that the end of the world had come. Within an hour in fifty different localities the fire fiend had started on its destructive march. For three days and nights the red, angry billows rolled up and down over streets until the homes of 200,000 people had been consumed and \$400,000,000 worth of property had been destroyed. Again and again the fire approached within a block of us, but at the end of the awful holocaust the Home stood erect and safe. With the first shock every book was thrown from the shelves which lined the walls of our large library and office room. The business desk was open and everything in the pigeon-holes was scattered as well as contents of the drawers. The Home became a refuge for many shelterless people, and during weary months since all our energy and skill have been gladly given to those who stood at our doors pleading for help and sympathy."

From that day the San Francisco Training School has worked heroically against difficulties. The students have filled the old building, repaired after its terrible shake-up of 1906. Among the students at the San Francisco School were two Mexicans and one Korean, training for work

among their own people. Now, in the year 1920, it is about to come into its own in the way of a thorough revision and re-equipment. At the 1918 annual meeting, initial action was taken upon this most pressing case. A special committee was appointed at the request of the Bureau secretary to consider the whole situation: 1. As to the advisability of separating the local deaconess work and the Training School then housed in one building. These were separated a year later. 2. The appointment of a president. The Committee secured the services of Rev. A. C. Stevens, D.D., of San Francisco. The study course is adapted to meet Western needs in community service and rural work, and a school of religious education for local Sunday-school workers and Epworth League workers has been established.

NATIONAL TRAINING SCHOOL FOR NEGRO DEACONESSSES—The National Training School for Negro Deaconesses was first located in Cincinnati, Ohio, under the care of Rev. W. H. Riley, for the training of young women of his own race who wished to do deaconess work among their own people. He was a graduate of Gammon Theological Seminary and competent to take up this work, which received the endorsement of Bishop Thoburn and the Society workers in the city. He started in with little financial assistance. The school received a small appropriation from the Society in 1901. After two years, Mr. Riley was moved to Indianapolis and the training of deaconesses was carried on from there. By 1902 "deaconess work among the Negro people of Methodism seemed to be largely centering in the Woman's Home Missionary Society." A Miss Hall, a graduate of Thayer, with additional deaconess training at Boston Deaconess Home, finished a year of excellent work at Atlanta, demonstrating thereby the possibilities of Negro deaconess work. Four graduates had finished under Mr. Riley. The Delaware Conference (Negro) asked to have its deaconess work reported with the work of the Woman's Home Missionary Society. A desire was voiced to locate the Training School at Atlanta, Ga., so that the deaconesses could have special instruction at Gammon Theological Seminary.

Still the deaconess Bureau for Negro work found itself face to face with two problems to be solved before a Training School could be located. There was need of competent, sensible, consecrated women, well-trained for service, and a more general willingness on the part of

the Negro churches to employ these women when so equipped. The perplexing question of the Training School dragged along for two years. There was a general opinion that if the advanced course of study prescribed by the Discipline could be grafted on the curriculum of the higher schools of the Freedmen's Aid Society, the need would be met. Then the outlook for the school grew brighter. The Negroes began to understand the work better. The need for workers increased, their people were coming in large numbers from the South to the North and the deaconesses were a potent factor in building them into the church.

In 1915 the National Training School for Negro Deaconesses was located at Asheville, N. C. A corner property was secured with an eight-room house. This was admirably adapted to the stated needs, with opportunity for caring for the work as it should develop. The school opened with a small class of students, graduates of industrial schools, and a small corps of good teachers. The first three graduates, the class of 1918, all from the Kindergarten Department, entered mission fields in Southern cities. In October, 1919, the training of Negro girls was transferred to the Iowa National Bible Training School, at Des Moines, Iowa.

FOLTS MISSION INSTITUTE—Folts Mission Institute at Herkimer, N. Y., was transferred to the Woman's Home Missionary Society from the Northern New York Conference, in 1914. The property, with bonds and securities, was valued at \$150,000. Eleven thousand dollars indebtedness was paid by the Society on receiving it. The purpose of Folts Mission Institute is to give a practical training to young women for mission and deaconess work. The course of study prepared for the students is based on the course outlined by the Deaconess Bureau. It includes Bible Study, Kindergarten, Domestic Arts and Science. The Bible course includes studies in psychology, sociology, church history, comparative religions, history of missions, religious pedagogy, music, elocution, physical culture and nature study.

In 1916 the Institute offered a special course in religious education to local Sunday-school and Epworth League workers. The third year closed with four graduates and ten students already in the field. Folts became a National Training School in 1918-19. Eight courses of study were prepared to meet the needs of the various students.

CONFERENCE TRAINING SCHOOLS—Four deaconess Homes early established departments for deaconess training: Iowa Bible School at Des Moines, Iowa, became a National Training School in 1919; Aldrich Memorial Home, Grand Rapids, Mich.; Brooklyn Deaconess Home, Brooklyn, N. Y.; and Dwight Blakeslee Memorial School, New Haven, Conn., have been supported by special Conference funds, and conducted and maintained by Conference societies and activities. Their aim has been to furnish Conference workers. Students trained in these Homes could not be taken from the jurisdiction of a local Conference and placed elsewhere by the General Society unless that Conference released the worker to a broader or more specialized work. The General Society has always been glad to place workers not needed in local Conferences. These Conference Training Schools follow the course of study required for National Training Schools, with additions to the curriculum to meet the local needs. The Brooklyn Training School added Italian classes to help workers in opening up work among Italians of the neighborhood.

Dwight Blakeslee Memorial Training School offers opportunity for study in the School of Religion at Yale University. It has done very effective practical work in the taking over of a rural church. This school developed a Sunday-school and organized a company of young people who contribute to the general benevolences of the church.

Candidates for admission to the Training Schools of the Woman's Home Missionary Society must have, at least, a high school course or its equivalent. The regular lines of activity are Bible, domestic science, kindergarten, social service, and at Washington, D. C., training of Christian nurses.

THE DEACONESS—The pivot upon which all the elaborate and highly specialized work of the Deaconess Department swings is the deaconess. If the trained worker is available, the work will go on so long as there is misery and sin in the world. The supplying of this important field is not left to chance nor alone to the leadings of a benign Providence. The local deaconess boards seek young women in their territory whom they take into the Home for a series of testings and thence send them to the Training School. The deaconesses have come largely from Methodist Episcopal churches, Sunday-schools and Epworth Leagues. Some

are from cities, others from rural districts. All are followers of Christ. The need is urgent and the call constant and the demand for them often embarrassing. The discipline of the Methodist Episcopal Church enumerates as the duties of the deaconess those which the Society has been meeting for twenty-seven years. No person can be recognized or employed as a deaconess of the Methodist Episcopal Church who fails to comply with disciplinary requirements. Each deaconess wears the prescribed garb. She is given a license without which she cannot do active work or wear the garb. This license is renewed yearly, after she has made her annual report personally or through the Quarterly Conference to the Annual Conference with which she is connected.

There are several types of deaconesses:

1. The Visiting Deaconess. A parish deaconess who becomes a member of the church which she serves.

2. The Field Deaconess. A specialist who instructs people in carrying out plans of work.

3. The Travelers' Aid Deaconess. One who meets trains and helps girls and women at railway stations.

4. The Kindergarten Deaconess. A specialist in the Christian training of young children.

5. The Nurse Deaconess. A specialist in ministering to both sick bodies and souls.

6. The Missionary Deaconess. A city mission worker.

7. The Rural Deaconess. One who ministers to people in country districts.

8. The Deaconess has even preached in neglected districts, where preaching had been unknown for years.

The splendid individual work of the deaconesses of the Woman's Home Missionary Society is necessarily buried in the annals of the deaconess Homes with which they are respectively connected. It is pleasant to record, however, that the workers chosen by the Governor of Ohio and the Mayor of Cleveland to represent state and city at a National Conference of Charities and Correction held at Buffalo, were both deaconesses. At St. Paul, Minn., municipal authorities appointed

the superintendent of the Deaconess Home of that city as probation officer. These are only two instances of the many in which municipal and state authorities have taken counsel with the deaconesses.

When a woman becomes a deaconess she lays aside all other lines of work, securing her support from the Society. During the years the deaconesses had an allowance of first eight dollars, then fifteen dollars, and now twenty dollars, a month for clothes and sundries. It is only just that the relation of the deaconess to the church and its officials be so defined by the General Deaconess Board as to make the deaconess feel that she is a part of a great organization of the church. The demand was that she must act her part and respect church law, while the church was committed in return to shelter, protect, endorse and strengthen the deaconess, furnishing her full life support.

The Woman's Home Missionary Society early met the problem of caring for those deaconesses who were worn out by heavy duties or broken in health before their time. Rest Homes became a part of their wonderful equipment. There the deaconess could go for a time to rest and recuperate from the strenuous work which her calling demands. Among the Rest Homes enjoyed by the deaconesses are Bancroft-Taylor, at Ocean Grove, N. J., founded in 1896, and first opened for the winter season in 1902; Thompson, at Mountain Lake Park, Md., purchased in 1899, and cared for by ladies of the Baltimore Conference; Caroline, a cottage located at Round Lake Camp Ground, presented to Troy Conference in memory of Mrs. Caroline O. Bancroft; Elvira Olney, Ludington, Mich., at Epworth Heights Assembly Grounds on the shores of Lake Michigan, under the care of the Michigan Conference, the result of an appeal in 1901; Kate Cunningham, at Ridgeview Park, Ridgeview, Pa., under the care of the Pittsburgh Conference; Fenton Memorial Home, Chautauqua, N. Y.; Beulah Heights, Oakland, Cal.

The Woman's Home Missionary Society has been very thorough in its work and the Deaconess Department has been true to tradition in establishing in 1901 a permanent deaconess fund for superannuated deaconesses and in ruling that each deaconess institution should pay in to the fund ten dollars a year for each licensed deaconess and five dollars per year for each probationer in the institution. Each station served by a deaconess shall pay fifteen dollars for each licensed deaconess and ten

dollars for unlicensed deaconesses. Through this assessment, gifts and annuities, the Permanent Deaconess Fund has totaled \$13,740. In 1917-18, forty-two workers were cared for and ten replaced in active service. To increase the fund the secretary of the Permanent Deaconess Fund in each Conference was expected to raise one hundred dollars in the Conference each year.

THE DEACONESS HOME—The Deaconess Home is not only the place where the deaconess lives. It is also the centre from which go out workers with help and relief to the surrounding community. It is the lodestone to which the unfortunate, the helpless and sin-sick are drawn for succor, encouragement and the ministry of God's people.

The permanency of the Deaconess Home in any Conference depends entirely upon the ability to keep in the training schools year after year a succession of strong, spiritually-minded young women. The work of the Deaconess Home depends upon the interpretation of the needs of the community where it is located and the wise use of the resources at the command of the deaconess family in the Home.

It was the early policy of the deaconess bureau to refrain from interfering with the internal management of the individual Deaconess Homes. The authority of the Homes centered in the local board of managers and the Conference deaconess board. In 1895 authority was granted to all cities and towns where there were Deaconess Homes to retain one-half the dues of the auxiliaries in those towns for the support of the local Home. Thus, the support of the Deaconess Homes rested upon the sum gained from partial dues and from local support, while other mission work of the Society depends upon appropriations from the general treasury and from special gifts raised by the auxiliaries.

Not all Homes are equipped in the same way, nor situated in equally fortunate locations. It is to the credit of the women of the Society, however, that every effort is continually put forth to reach the ideal Deaconess Home, a modern, comfortable, restful Home, well equipped for its particular work, beautiful to look upon, wholesome to live in. The majority of these Homes are of such a standard.

Connected with each Deaconess Home is the work which that particular Home has developed, as it sought to meet the emergencies created

by the life about it. The study of these connectional vocations results in unbounded praise for the entire working constituency. The list includes orphanages, hospitals, dispensaries, day nurseries, employment bureaus, special relief work, coal yards, farms, fresh air camps, penny savings accounts, institutional buildings, cafeterias, social settlements and industrial work.

A few specific examples will suffice to show the variety, quality and magnitude of the work. The Cleveland Deaconess Home has a fresh air camp in the woods. They established one for the children under their jurisdiction and later another, in close proximity, for the mothers of the children. The mothers were not only given a much-needed rest within calling distance of their little folks, but were also surrounded by clean, model housekeeping as a pointed suggestion of what they might do for their own families. They had a day nursery at West Side Cottage. The children were taken care of until the family had become self-supporting. Then the mother had to stay at home to care for the children herself. This West Side Cottage was called the Deaconess Community House. They distributed from the Cleveland Homes as many as four hundred and fifty baskets of fruits and jellies in a season.

The crowning success of Cleveland has been its Industrial Relief Department, which has indeed solved a problem of support and supplied a need. Women not physically able to do hard work are employed in mending and making over second-hand garments. These are sold at low prices to people who cannot make or secure new garments, and the money pays the workers. This industrial relief will be enlarged by the Goodwill Industry, being opened by the Methodist Episcopal Church at Cleveland.

This Home cared for over one hundred children in 1914. The deaconesses looked after them on a sixty-acre farm at Williamsville, where they trained the children as a means of saving our cities. Buffalo Home also has a hospital ward. Cunningham Home, at Urbana, Ill., is a Conference orphanage. San Francisco supports a settlement called the "Friendly Centre" in the "Little Italy" of that city. The Detroit Home has two missions under its care.

The Philadelphia Home has a variety of work. One deaconess gives her whole time to immigrant work. Its industrial department has

included sewing, dressmaking, sloyd and wood carving, printing, basketry, chair caning and domestic science, fresh air work, mothers' and fathers' meetings. They have a Junior League, Boys' Temperance Legion, Bible study hour, club work, kindergarten, kitchen garden. The penny savings account has been very successful. The relief work at Philadelphia has taken the form of selling second-hand garments cheap, and conducting a coal yard. It has been a matter of general knowledge that the small buckets of coal bought by the poor are costly, making the aggregate cost of a ton from three to five times the rate paid by people who buy in large quantities. The Philadelphia Deaconess Home buys coal by the ton at a reasonable price and sells it to the poor by the bucketful at the cost price. The boys who help at the coal yard are paid with second-hand clothes.

Where there is no Home and deaconess work is needed, deaconesses are sometimes sent to work as pastors' assistants or to begin missionary work at some place designated by the Board of Trustees of the Society. The stations at Portland, Me.; New Haven, Conn.; Brooklyn, N. Y.; Jersey City, N. J.; Albany, Utica and Binghamton, N. Y., and Altoona, Pa., minister to Italians. At Baltimore, Md., they reach Bohemians, Poles and Slavs. Baltimore Deaconess Home has done splendid work for years, reaching yearly over 1,600 children. This Home has beautiful institutional buildings, which enable them to do first-class institutional work along all accepted lines.

NATIONAL HOSPITALS

The Training Schools have grown up largely under the fostering care of the general Society, while the hospitals have, with few exceptions, developed in the Deaconess Department, and have been under its supervision at some time.

Brewster Hospital at Jacksonville, Fla., grew out of a nurse training class at Boylan Industrial Home and School for Negro Girls, and is the only Negro "house of mercy" under the jurisdiction of the Woman's Home Missionary Society, and the only school for Negro nurses.

Sibley Memorial Hospital, the Nurse Training Department of the Lucy Webb Hayes National Training School at Washington, D. C.;

Graham Protestant Hospital at Keokuk, Iowa; Ellen A. Burge Deaconess Hospital at Springfield, Mo.; the Tuberculosis Hospital at Albuquerque, N. M.; the Deaconess Hospital at Rapid City, S. D.; and Brewster Hospital at Jacksonville, Fla., are the property of the General Society. That is, they are under the control of its Board of Trustees. The rest listed among the Society's institutions either belong to Conferences, or are affiliated with the Woman's Home Missionary Society. Those thus affiliated have their own by-laws and constitutions, that are not opposed to the by-laws and constitution of the Woman's Home Missionary Society. Where they are affiliated with the Society, the women of the Conference are the Board of Managers, and get credit through the Society for money and supplies given to the hospital. The Indiana Methodist Episcopal Hospital is one thus affiliated.

Repeated requests came to the Woman's Home Missionary Society for it to take over the care of Graham Hospital at Keokuk, Iowa. This was done in 1901. It was a fine hospital, equipped with appliances equal to the modern demand. The work was done so well by the deaconesses and the owners were so pleased that in 1905 they gave title deeds of the property to the Woman's Home Missionary Society. This institution became the special care of the Iowa Conference, and met the demands for a Protestant hospital. It needed enlarging as early as 1904 and ever has been full to overcrowding. Later a Home for nurses was donated to the Society. A woman's guild is a great aid to Graham Hospital. Forty different physicians and surgeons practiced there in one year. The nurse deaconess course for graduation requires three years.

Ellen A. Burge Deaconess Hospital was opened Thanksgiving Day, 1907, at Springfield, Mo. It has a superb location, high on the mountains, in the queen city of the "Ozarks." Six months later a second building was built and the first was used as a nurses' home. This gives great service to all the surrounding country where no other Methodist Hospital is available. During the first year one hundred and twenty-four patients were cared for.

Beth-el Hospital, Colorado Springs, belongs to the Colorado Conference. A deaconess aid society had possession of an institution at Colorado Springs. It was first used as a deaconess sanitarium and then transferred to the Woman's Home Missionary Society of the Conference.

In 1903 the women of the Conference assumed the task of raising money for Beth-el Hospital. After five years of work, \$50,000 was pledged on a new building. Ground was given by General Palmer, and the pavilion plan of building was carried out, a main building, with wings connected with the main building by corridors. In 1911 a second building was erected. This covered an entire city square and when complete cost \$150,000. The Hospital Guild, composed of two hundred women from all the Protestant churches of the city, helped materially in gathering funds. The women placed a pavilion within the grounds for convalescing children. A new Home for nurses was erected and an X-ray machine installed. Among the large number of patients were people from nineteen states of the Union and one from a foreign country.

The Society has had to refuse taking over many hospitals offered to it. The reason for this apparent indifference was quite simple,—the lack of trained nurse deaconesses. The cares of a hospital are very exacting and the demands so imperative that the Society could not conscientiously undertake such a responsibility unless nurses were available.

In recent years a new group of deaconess hospitals has appeared. Among them are:

1. Holden Hospital, Carbondale, Ill., a gift from Mrs. Carrie Holden in June, 1913. It is the only Protestant Hospital in Southern Illinois, located where seventy trains daily make it accessible from every direction.

2. The Methodist Hospital at Los Angeles, Cal., founded in 1915. It has a property value of \$245,000, indebtedness \$115,000, annuities amounting to \$12,000, and an endowment of \$17,750. In the year 1918 it had 2,274 patients.

3. The Methodist Deaconess Hospital, Rapid City, S. D., opened in 1912 at the gateway to the Black Hills, ministers to a large population, scattered approximately over 50,000 square miles. A fire in March, 1914, destroyed the Institution, but it was rebuilt and an extra story added as well as sun porches, fire-escapes and elevator shaft.

4. Harwood Hospital, later known as the Methodist Deaconess Hospital, at Albuquerque, N. M., was the gift of Rev. Thomas Harwood. It is on a seven-acre plot, one and one-half miles east from

Albuquerque, N. M. The invigorating air is a great factor in restoring health to its one class,—tuberculous patients. It was opened in 1912 with four tents, two porch rooms and a seven-room house for administration, and accommodated five patients, all young men from the East. In 1914 the hospital had four new cottages. Each was a square room 12 x 12 feet, accommodating one person and costing \$250. In 1916 a new property was purchased with two buildings and fifty cottages. The new administration building is of Spanish mission architecture. The capacity soon leaped from seventeen to fifty. By 1918 the hospital needed more cottages and a pavilion. More buildings and expansion are now contemplated.

In 1918 the Deaconess Committee for Hospitals became a Deaconess Hospital Bureau.

Oriental Allies—Hawaiian Plantations

Oriental Homes, Schools and Settlements

<i>Name</i>	<i>Location</i>
Oriental (Chinese)	San Francisco, California
Ellen Stark Ford	San Francisco, California
Katherine Blaine	Seattle, Washington
Jane Couch Memorial	Los Angeles, California
Susannah Wesley	Honolulu, Hawaiian Islands

ORIENTAL ALLIES—HAWAIIAN PLANTATIONS

* * *

THERE have been many diverse opinions about the Orientals on the Pacific coast. Their condition, their characteristics, their place in the nation, their property and civic rights have been more or less matters of discussion and legislation. The larger number have lived in San Francisco and for many years interest has centered around the Chinese and Japanese there. The Chinese have been characterized as a docile, patient, apt race. Their friends have called them victims of outrages inflicted on them through prejudice. Certain it is that they have suffered boycott, persecution and hard times. Whether the legislation was cruel and hasty, or otherwise, it embittered the minds of the Chinese both here and in China. The legislation which bore directly on conditions of interest to the Woman's Home Missionary Society included the following: (1) All Oriental boys born in the United States are citizens of this country. (2) In 1879 lawmakers of the Golden State made provision in a new constitution that Mongolians should never vote, classing Chinese, idiots, insane people and women in the same category. To be doubly sure they added the clause,—“No native of China shall ever enjoy the elective franchise.” (3) They provided separate schools for Mongolian children.

As early as 1884 conditions in San Francisco had set into a mould that defied years of labor and prayers to refashion. The people were unsettled for the most part, single men without homes or real estate, who moved from place to place wherever the drift of employment demanded. In the sweatshops of Chinatown patient women with babies strapped to their backs worked till midnight on overalls for ten cents a dozen. Some women were bound-footed, some lived under ground for six years. Missionaries wending their way into all sorts of places to nurse the sick

stumbled upon "ghoulish chambers of silence" and found sick girls left to die between coffined corpses and boxes of dead men's bones.

In 1900 there were 5,000 Oriental women in America, 1,500 slaves and 200 of them little girl slaves. Misery did not fall on the poor alone, for 1,000 wealthy women in San Francisco were as pagan as those in Tokyo and Tientsin. There were working girls in need of a home and incentives to live good, clean lives, and helpless girls appealing for aid. A practice somewhat similar to the American custom of binding out children till of age was followed by the Chinese in the United States, but was subject to many and worse abuses from people untouched by Christianity. The blighting yellow slave traffic had fixed its hideous grip upon the lives of hundreds of innocent people. Data gathered in 1902 revealed the fact that only ten per cent. of Chinese and Japanese children were in school and ninety per cent. were roaming the streets, absorbing the bad thoughts, words and deeds of races other than their own. In 1904 a great influx of Japanese girls gave a twist to affairs that threatened to break down the wall of defence built by Government officials and missionaries alike.

Tuen Tson Hsi, empress dowager of China, was not a high-born lady. Her father, made poor by a rebel uprising, was a rice planter. Great floods had destroyed the rice fields and the family was in poverty. One day little Tson Hsi suggested that her father sell her and get money for food. This was the beginning of a custom in vogue in China for years. It was transplanted to "China in America" and followed by Oriental people dwelling in the land of the free, six years after the close of the War of the Rebellion and the abolition of slavery.

Children were sold for various reasons. Merchants brought them from old China to serve small-footed women and bound-footed children. They passed from family to family, from master to master, and finally arrived at places unfit for them. They were sent into vile places on errands, were made to carry burdens far too heavy for them. An infant seven months old, Ah Saw by name, was sold because of the poverty of the parent. Another was sold to pay the funeral expenses of the mother. A group of girls was sold to pay off the gambling debts of their fathers. Others were kidnapped. Although these slaves were not knocked down to the highest bidder, they were sold through a system devised by those

who carefully evaded the law while trafficking in human lives. There were other slaves besides the children used as drudges and cruelly mistreated by their masters. These were the women and girls brought over to this country for immoral purposes.

A company of girls would be brought to this country expecting honest work and find themselves sold to immoral lives. Beautiful women brought as high as \$3,000 in these silent slave markets of an American city, while records state that a baby girl was sold for \$250 from a brothel. In 1902 Japanese girls began replacing the Chinese slaves because they could be smuggled into the country more easily than the Chinese. And in 1904 a report was made that all the dens in Chinatown were being filled with Japanese girls,—young, pretty, trapped. Advertisements in English-speaking papers of the city were couched in such language that the dealer was able to evade the law against slavery in America. A quotation in print reads as follows: “Stock in trade and goodwill of a house for sale. Mine Law Nong Tuck secretly escaped to China on the 14th day of present month, leaving behind the whole business, stock in trade, etc., of her place in Sullivan alley. If any of our country men wish to purchase stock they may visit the house and talk personally to the creditors.” It was explained in court that “stock in trade” meant female slaves. While this notice did not tell directly of women for sale, any Chinese reading it would receive no other impression.

In 1869 a few Christian people began to “patrol the city of San Francisco in search of the lost.” The result was the founding of two rescue homes for women,—one by the Presbyterians, and one by the Methodists. The Methodist Home for Orientals was established in a building belonging to the Missionary Society of the Methodist Episcopal Church and was under the care of Mr. and Mrs. Gibson. This was a rescue Home. A few years later a Woman’s Missionary Society of the Pacific Coast was organized, auxiliary to the Missionary Society, and existed until 1893-94, when it went over to the Woman’s Home Missionary Society with its rescue home, inmates and rescued girls. Meanwhile, in San Francisco, a Japanese Home for unemployed sick and homeless girls had been kept open. In 1901 this Japanese Home was closed coincident with the dedication of the new Oriental Home of the Woman’s Home Missionary Society. Old China had not carried

the custom originated by Tuen Tson Hsi to the limit that it was carried in the United States, for at the dedication of the Oriental Home, the Consul General Ho Yow said: "Such traffic as is carried on here in Christian America, in China is punishable by decapitation."

The first Chinese Christian Home in Methodism was that of Jin Ho. One day, in 1871, Dr. Gibson was informed by the police that a poor Chinese woman had asked to see a "Jesus man." Tired of life, she had cast off the gaudy ornaments of her unholy calling, and putting on an old garment had gone out at night and jumped into the bay. She was fished out by a Negro and later was taken to the rescue Home in Washington Street, by Dr. Gibson. There she was converted; later she married a Christian Chinese, and established a Christian Home. The lines of activity brought over as Oriental work from the Missionary Society of the Pacific Coast were rescue work connected with the Chinese and the Japanese Homes for unemployed girls, teaching children in the Chinese Home, and house to house visitation.

The rescue work of the Chinese and Japanese girls had all the thrills of a perilous and exacting chase. It involved grave personal danger. It required brave, clear-headed, strong women to venture down alleys and slums of Chinatown where hard-looking "white men" were drunk with Chinatown whisky, to enter homes where slaves, or worse, with chalked faces, gaudy silks, and bejewelled head-dresses sang lewd songs and Chinamen played mora and drank sam-shu." But the greatest bravery was shown by girls from the Home who would help raid the very homes they came from in order to save others. Between 1868 and 1899, four hundred women were rescued, valued by their owners at \$1,000,000. Some returned to China, many married, others scattered all along the coast from Washington to San Diego and as far east as Lynn, Mass.

The missionaries from the Home did not go at this work at random. There were definite ways of learning what was going on, and of going about a rescue. Sometimes girls did as Yoke Ying. She told a friendly policeman her troubles, and showed the results of cruel abuse, and knowledge of her situation was passed on to the workers at the Home. Again, the girls would appeal to the rescue Home for protection. In a fishing town one hundred miles from San Francisco lived a girl who had

been sold to a man for his wife, only to find herself a slave. She attempted to run away, but was offered twice for sale. Then she appealed to the rescue Home. The missionary found her, and both women ran for the Home.

The way by which detection of a slave was eluded is seen in the experience of a fifteen-year-old girl. She had been sold to a Japanese creditor for twenty-five dollars. The owner had agreed to give her a musical education. He failed in his promise and the girl complained about it. He said that he would send her back to her father, and put her on a vessel supposedly for China. She was sent instead to Seattle, then to San Francisco, and through to Los Angeles, where she finally ended her trip in a questionable restaurant. While toiling there until three in the morning she was noticed by a Japanese who took her to the Woman's Home Missionary Society, and they put her in the Home at San Francisco. The attempt of Bo Que to escape from slavery and marry a man of a rival family brought on the bitterest Tong war in recent years. She finally married the man of her choice.

The missionary at the Oriental Home heard of a girl in a notorious resort and with proper police protection made a raid on the place. When the door opened there was a scurrying for hiding-places. The missionary, with a knowledge of conditions, hurried through trap-doors and underground passages till the girl was found. She made a show of resistance. She was very beautiful and had been sold for a very large sum. A court trial followed and in the end the girl was given to the missionaries. Another was bought in China by an old cigar-maker and brought to this country when nine years old. She was a slave. Both girl and business was sold and the man left for China. Once again the girl was sold, this time to an old Chinaman in Watsonville, and was about to be delivered to her new master. Her baby was left at a hospital door. The missionary learned her story and decided to rescue her. The girl followed the policeman and missionary. A crowd of Chinamen followed them protesting, but hardly daring to interfere. Finally, much relieved, the little party got away in a cart. For two weeks the girl was in a daze. Then she began to understand, and grow happy.

The poor slaves were not always willing to be rescued. Nor did they always relish being fitted into a new system. One little lame girl,

Ah Gum, a doorkeeper at the house of her master, beat with her little crutch the policeman who rescued her. She had been told that "Gibson House" was open to entrap girls, where they had to work hard and had nothing to eat. Yoke Ying cried when she saw them sewing for her, because she did not want to wear English garments. For five months after the Home was open, women looked shyly at it before running to it for protection. But they found comfort and happiness and a Saviour through the open door. A few, alas! grew tired of the Home and eluding locks, bars and care, returned to bad husbands or a slave's life. No matter where they came from or how little time they spent there, the girls in the rescue Home were told the Gospel story.

It was customary to visit steamers arriving from the Orient. At this time as many as two hundred Japanese women were sent to the United States yearly under false pretense. Skill in reading situations was a great asset of the missionary. It was strenuous work and more than one trip to a steamer was often needed. The interpreter would talk to girls and women when there was a suspicion of irregularity. Often, when entirely baffled, he would call in the missionary. Three classes traveled as steerage passengers: 1. The true family; 2. Those duped into pretending marriage in order to receive rich husbands; 3. The willing comers who knew that they had sold their lives. All might have legal papers without a flaw, which would pass Government inspection. It was known to Government officials and the Society workers that no family girl ever came alone. The watchers also could detect costumes that would indicate the class to which they belonged. Sometimes the girls would confess. Again others would not, and if their papers were correct, they had to be landed, even though the officers were sure they were not what they pretended to be. Many times the girls were followed straight to a slave den. A regular raid under police protection was the only solution for a rescue in such a case, unless the girl herself later sought refuge in the Home. Some detected ones were sent back to China only to have the same thing happen again. Others returned to their native land and never let people know what had happened.

It could not be expected that women could befriend runaway slaves, snatch them from homes or carry them away from dens of vice without coming up against angry slave owners, unscrupulous lawyers and legal

proceedings. On the whole the courts were the scenes of settlements of all rescued cases. When they rescued babies the missionary would ask the court to grant her guardianship papers for the child. The courts would give the child to the Home for protection till the case was settled. In one case a ten months' old baby was sold and given to the missionary for protection. It went out of the Home after the suit was settled and was back again for protection before it was three years old. The slave owners would start *habeas corpus* proceedings. In this way six rescued women out of twenty-nine were lost to the rescuers in one year. Again, a small fine of \$50 did not worry the owners of a beautiful \$3,000 slave. The Omaha Exposition gave great trouble to the people who were interested in this rescue work. Out of fifty different women in the Oriental Home, ten of them were sent there for a few weeks on the way back from the Exposition. By arrangement with the United States Government they were all to go back to China at the close of the Exposition, but by some "chicanery known only to the bad Chinese men and to still worse white men" they were lost in transit. The variety of ways of getting around the law seemed to be as many as their wicked deeds. A woman would want to go back to China and pretended creditors would loom up to prevent her. She would be taken into the Home till adjustments were made and protected till safe on the steamer. A girl fled to the Home from her owner. The next day a newspaper came out with "Kidnapped! The beautiful daughter of Loie Yick Riuy. One hundred dollars reward for return." When confronted in court the case was settled and the girl sent to the Home.

Never was there a time when there were not one or more inmates sent to the Home by Federal authorities for protection. They had to be guarded by lock and bars till such a time as the courts decided to land or deport them. In the winter of 1900-01, agitation against slavery in Chinatown resulted in the arrest of fifteen girls. Federal officers placed them in the Methodist and Presbyterian Homes and paid the Home twelve dollars a month board for each girl. It was quite a task to protect these girls. Two outside doors had to be kept fast. Unprincipled lawyers employed by the owners would obtain permits for them to visit their supposed wives, and men would come daily to talk with the girls. This made it necessary for one of the Home girls and one of the workers to be present to listen to all conversation so that no plans

of escape could be concocted. Girls were taken from the Home on writs of *habeas corpus* by men under bonds of \$3,000 each, yet these large bonds would be forfeited rather than produce the girls in court. Again it was unsafe for young girls to come into contact with these women in the schools and meetings. Finally it was evident that the two kinds of work should not be done together.

Another arrangement which admitted of much fraud was the "picture marriages" practiced freely among the Japanese. Large numbers of brides would come to America to meet proxy husbands. Although by Japanese custom their marriage by exchange of photographs was valid, it was not legal marriage over here. Therefore, women were turned over by immigrant officers to the Oriental Home till a marriage could be arranged according to American law. Sometimes as many as fifty marriages would take place at the Home in a year, so that some wag dubbed the rescue Home of the Woman's Home Missionary Society a matrimonial bureau. The Society, however, was true to its mission, that of home-making, and the Oriental girls were started right. In 1900, years of work did not seem to have made much impression on this dreadful condition, yet six hundred women had been helped since Jin Ho was rescued from a watery grave.

The rescue work was preventive work and its most important phase was the rescue of little girls. Boys also were taken into the Home at times while waiting for their cases to be settled. This was done that they might be kept from confinement with criminals in county jails. Yet in summing up the entire situation, the Secretary for Oriental Work in 1900 stated that "the army of custom house officials, immigrant officers, the laws of the land, the whole power of the United Christian sentiment backed by the moral sentiment of the entire community had thus far been but a portière of cobwebs across the Golden Gate so far as excluding the yellow-faced slaves is concerned."

The rescuing of Oriental girls, if more dramatic, was no braver than the house to house visitation of the faithful missionary and the interpreter. Down crowded Chinatown alleys, up rickety stairs, through dark halls, over floors grimed with dirt of years, past birds, parrots, chickens, monkeys and children they made their way up to small, sunless rooms where women sewed day by day. They heard crying babies, moans of

the sick, curses, and men and women running from "the foreign devils." But the Woman's Home Missionary Society was convinced that "heathenism in America can never be conquered until its homes are taken for Christ," so its missionaries sought the shut-ins, who, because of rigid custom, could not gather together in a public meeting or religious service. "Every call to a Chinese Home meant a separate and distinct congregation." Early workers read from the Bible in colloquial Cantonese. They read simple Bible stories, "The Sweet Story of the Cross," and "Peep of Day." Simple as they were, these stories had to be read over and over again and explained until the women understood them. The friendly visitor also taught the women lovely Christian songs. She comforted the sick and even prepared the dead for burial. By 1903 a missionary speaking the Chinese language had entrance to seven hundred families in Chinatown.

A Chinese Sunday-school was started in the squalor of Chinatown in 1898. Each Sunday scores of men, a few women and lots of children came. Its best worker, Oi Yoki, a gifted interpreter of wonderful eloquence, had been a slave girl years before. The mothers did not seem unwilling to have their children go to Sunday-school or day school, but were far too indolent to look after them. So the missionary would often go after the delinquent ones, for it was through the children that the mothers could be reached.

In 1898 hardly a Chinese child was to be seen in America. Fifteen years later there were 2,000 in San Francisco. "Little urchins in yellow blouses, born under the Stars and Stripes, who could laugh at Congressional legislation and closed and barred gates." They were citizens of the United States and would be voters when of age. The question arose, "Shall these voters be Christian or pagan?" Across the vision of the Woman's Home Missionary Society flamed the solemn words, "A heathen voter in Christian America is a monstrosity," and the women said to one another, "We must establish schools in our Homes for Oriental children here in San Francisco, along the Pacific coast, even unto Hawaii." True, there were separate schools for the Mongolians, but only ten per cent. were accommodated. The Society considered asking the Board of Education to have a truant officer look after those not in school. But if all the youthful Celestials had been forced into school,

the schools would have been swamped for lack of room. The school buildings were located far away from the Oriental Home, which made it hard for the girls. They were in danger of being kidnapped, especially those who were escaped slaves. Kindergartens, too, were essential, for small children from Chinese families in the neighborhood who were not old enough to go to school and who did not understand English. The rescue work was very important, and house to house visitation very exacting, but lack of school facilities made it imperative that the children about the mission should have religious and secular teaching.

ORIENTAL HOME—As the rescue work came into the hands of better and more conscientious officials of the immigrant station, and doors were opened more frequently to importuning missionaries, the attention of the Society was called more and more toward educational work. The early school passed along to the Oriental Home had been conducted for two sets of pupils, those resident in the Home, and the neighbors. The missionary taught English and Chinese in the morning of each day, and made house to house visits in the afternoon. Later, as classes enlarged, English was taught mornings and Chinese in the afternoons. Kindergartens were established with little chairs so fascinating to the Chinese children, and with sand-tables deep and wide. They were an astonishing success. The older girls in the Home helped with the music and acted as interpreters, and before long the Oriental Home had the largest kindergarten in San Francisco.

In 1902, public schools for three months were conducted in the Home for three hours a day, at no expense to the Woman's Home Missionary Society. This was a volunteer movement from the school authorities; they furnished the teachers and the Society furnished the place. The same year, by invitation of the Park Commissioner, all kindergartens in San Francisco were given one day in Golden Gate Park. The Chinese kindergartens of the Society were invited. The superintendent of the children's playground was a bit anxious about the Chinese children, but they behaved so well that they were invited to come again. The kindergartens were always full. More girls and women sought an education, showing a breaking away from old tradition. Two girls from China were placed in the Home while in America. The Chinese interpreter at Angel Island sent his daughter to the Home for training.

The Society passed on to the opening of the primary and grammar schools for Oriental pupils. The public high school was open to them in 1906, but such privilege was useless without undergraduate preparation. The students were very bright, from one little child who at six years could read the ten commandments and the twenty-third psalm in her own language, to Joseph, who went to the University of California through a scholarship to prepare for a medical course.

In 1904 two girls, Caroline Lee and Ali Lin, took part in a Chinese oratorical contest before all the Chinese dignitaries of San Francisco. They were the only girls among eleven contestants. Caroline Lee won second prize and Ali Lin received honorable mention. It was contrary to Chinese custom for girls to take part in public affairs and especially on an equality with men. But the girls were so bright and so well trained that the affair gave the Home and school prestige among the best Chinese people. Surely education was the great lever to lift the secretive Oriental from his Old World habits.

Chinese life in America began to change rapidly by 1913. Chinese girls could appear in public declamation with approval of their countrymen; women could gather in schools to study English and religion; the queue was seen only occasionally on a few old men, and Joss houses were not visited so generally for worship, but were becoming largely show places for tourists. The Oriental Home, completed by the Society in 1901, was the scene of activity for the three lines of work taken over from the Chinese and Japanese Homes of the Missionary Society of the Pacific Coast. It was a two-story brick house, semi-Spanish style, on the northwest corner of Washington and Trenton streets, and stood opposite the Chinese Mission house of the Methodist Episcopal Church, where rescue work had been carried on for thirty years. It had large parlors, dining rooms, dormitories, sick room, small parlors, a sunny schoolroom and kindergarten. It was a proud year for the Home when eight hundred visitors registered in the guest book. They came from every state in the Union as well as from Canada, Honolulu, Japan, China, England and New Zealand. Some were very curious. Others were surprised that Chinese women or children could learn English. All were enthusiastic over the Home, its fine equipment and wonderful work. Visions of future growth led the Society to plan for spacious additions, when

the earthquake visited the great city, opening up living sepulchres and opium dens of Chinatown to the blue heavens, destroying the pest-holes of sin along with splendid buildings, monuments and churches. In twenty-four hours the beautiful Oriental Home of the Woman's Home Missionary Society, the work of years, was gone. Teachers and missionaries who had rescued so many girls from a living death were hard put to it to rescue themselves from falling stone, fire and the fiendish dangers that threatened the unprotected. As their building was rocking and crumbling to pieces they and their charges took refuge in the old mission house across the street, where they spent the day. In the evening they went to the home of Mrs. L. P. Williams and passed the night there. Early Friday morning they started on the long walk to the ferry, reaching Berkeley at four in the afternoon, tired and hungry, but safe. The children were kept in the homes of Americans until a home at 2116 Spaulding Avenue, Berkeley, Cal., was secured. Days of house-hunting, furnishing and standing in the bread-line followed the calamity. Kindergarten children were located at Oakland, where friends and teachers worked constantly to supply food and clothes. The primary grades were kept up to a standard at the Berkeley Home, while two girls entered grammar grade and two entered Berkeley High School. One entered a San Francisco normal school preparatory to teaching in the Oriental schools in the city. Steamer work, too, was very urgent, and the plucky missionaries never failed. Even though a better house was soon found for the Home at Berkeley, lack of room and facilities made the rescue work impossible and the Methodists turned all such cases over to the Presbyterian Rescue Home, but not before three little girls sold because of poverty were rescued.

Chinatown in San Francisco built up so rapidly that the Society was anxious to reopen its Home there. Delay in rebuilding the Oriental Home at Washington Street, San Francisco, was due to trouble with the deeds of the property. After the fire and earthquake, when all the records were burned, the law required every property holder to re-establish titles to his property. This meant a delay of from four months to a year. A second obstacle was the delay in getting an additional fifty feet of land from the Board of Home Missions and Church Extension. This property adjustment between the Woman's Home Missionary Society and the

Board was in the fifty feet lying east of and contiguous to the property in Washington Street, in lieu of the Society's equity in the old Mission House. No contractor would take the work till he knew where the money was coming from, nor would banks or individuals loan money until titles were clear. From 1907 to 1910 the Society had to wait patiently for a settlement of all these vexing but necessary points. In 1911 the new Home was a reality with a ninety feet frontage on Washington Street. It was handsome and substantial-looking, a marvel of convenience and equipped for various kinds of work. Once more the Woman's Home Missionary Society demonstrated its policy towards disaster. When a home or school went down to destruction a better one arose from the ruins. By 1920 the house was fully paid for.

ELLEN STARK FORD HOME—The Oriental Home was the centre for both nationalities,—Chinese and Japanese,—until 1906-07, when the Ellen Stark Ford Industrial Home for Japanese and Korean Women and Children was opened at 2025 Pine Street. Weddings were so numerous at this house that it, too, could be famous as a "marriage bureau." The first mention in the Society's records of Korean women is in 1903, when two Korean women and one child made their appearance. They could understand neither English or Chinese and were hard to deal with. At that time sixty Koreans were said to be in San Francisco, a prey to the worst class of Chinese! A decrease in the number of Japanese women began at this time, owing to the exclusion law barring Japanese laborers from Hawaii. Four years of industrial labor in the Ellen Stark Ford Home was very gratifying. They had seven babies too young to walk, fourteen children under nine years, while the oldest girl was attending the McDowell School for Dressmaking. They had a kindergarten for the little tots, a school in the Japanese language in the Home, and a class in the Korean language. With the immigrant station at Angel Island there was no need of steamer work. Whatever was essential was handled by the deaconesses of the Society, who alone were in touch with the people at Angel Island. An addition was built to the Ellen Stark Ford Home in 1909. In 1911 the California State Board of Charities, regulating all institutions, would allow no more than forty-six children in the Japanese Home in San Francisco. Two other Homes for Japanese on the Pacific coast are at Los Angeles, California, and Seattle, Washington.

JANE COUCH MEMORIAL HOME—A missionary deaconess was working in Los Angeles in 1903, and the Jane Couch Memorial Home, a gift to the Society, was used by the Bible women and missionaries for their home. They had to conduct their kindergartens, day nurseries and sewing classes in the far parts of the city. In 1915 the Home was rented and an attempt was made to use two flats nearer the wholesale district in order to reach more children. This plan was soon given up and the Jane Couch Memorial Home was once more open to the Japanese women and children of Southern California.

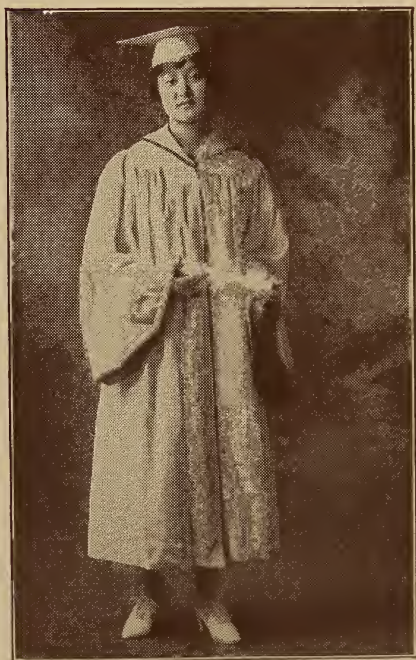
KATHERINE BLAINE HOME—This Home, at Seattle, Wash., was purchased in 1911 with \$1,000 raised by Seattle women and \$1,000 from the General Society. The women had used their last dollar in buying their Home, so they cleaned and papered it themselves. They gathered furnitures from the homes of local people. The kindergarten at the Katherine Blaine Home has been its distinguishing feature, but cooking classes and sewing classes for Japanese mothers have been very successful. The Oriental bureau has opened up new work from time to time at Los Angeles, Sacramento, Oakland, San Diego, and little towns along the Pacific coast as an urgent call came to them, or when a chance to make an effective attack on heathenism seemed opportune.

From 1895 to 1900 it was evident to those studying conditions along the Pacific coast that the greatest work for Japanese women and children was logically where the greatest number were congregating,—in San Francisco and the Hawaiian Islands. The earlier work of the Oriental bureau had dealt more with Chinese than Japanese, though a Japanese lodging house for unemployed girls had been kept at the same time as the early rescue mission house. This was closed when the bureau built its own Oriental Home on Washington Street. In January, 1899, a Japanese woman, Mrs. Takahashi, began work among her own people at Honolulu. A conservative estimate at that time placed the number of Japanese and Korean women in Hawaii as 10,000. They were living in huts out on plantations, with no comforts other than the barest Japanese necessities of life demanded. They were victims of cruel abuse and drudging labor. Many were forced to lead immoral lives to support their husbands. All were the absolute property of fathers or husbands.



Korean
sisters
from

Ellen Stark Ford Home,
San Francisco, Cal. In
training for nurse and
missionary service to
their own people



When they went into the fields they were forced to leave their young children to play about unprotected, and to grow up on a plane with the cats, dogs, monkeys and chickens. There were five hundred children of kindergarten age in the vicinity where the missionaries worked. Very early they learned the vices of their parents. Here, too, little children were sold for debt. In religion these women were Buddhists or Shintoists. They were addicted to drinking and were confirmed gamblers.

The year following, a call for help from the brave little Home missionary in this place was answered by a Woman's Home Missionary Society deaconess. The Chinese and Japanese possessions had been burned by order of the Government in an effort to stamp out the plague, and for a time seven hundred Japanese women lived in a drill shed. For two months the deaconess and two Japanese missionaries stood by these poor women. After the detention period was over a Sunday-school was organized. The needs for Honolulu were reported as follows: A home for the workers, a room for day school and sewing classes, and separate barracks or dormitories for working women in the same compound. It was not the desire to Americanize the Japanese women, but to help them live up to the best Japanese possibilities. In 1901-02 a house was secured and named the Susannah Wesley Home. Many had to be barred from the Home, however, since they could only receive those for whom \$5.80 a month was provided. Often the tender-hearted missionaries would use money of their own in an unselfish effort to help as many of their people as possible. It was only too evident that more money and more missionaries were needed for the Methodist Episcopal Church and seven stations where the work should have been supplemented by the Bible women of the Woman's Home Missionary Society. Yet they were forced to write, "We are losing our efficient Bible women!"

At this time the Japanese work in Hawaii was separated from the Oriental Bureau and placed with the Hawaiian Committee. A visit from Bishop J. W. Hamilton in 1905 resulted in some wise changes. He found the Home in an unhealthy locality, and assisted the women in getting a new location. Through these efforts a fine property was secured. It consisted of three houses with fifty rooms, well adapted for the rescue home, children's home and woman's home. These houses soon

filled up. Within three years there were thirty-one children, forty-five women and twenty-eight women refugees in the Susannah Wesley Home. A gift of \$5,000 came to the Home from the President of the Bank of Hawaii. People of Honolulu recognized the value of the work. In 1918, during the visit of the Corresponding Secretary, Mrs. M. L. Woodruff, and the Bureau Secretary, Mrs. W. E. Evans, a new property was purchased for the Susannah Wesley Home. The location is ideal; the house, though small, is in good repair. A small building was moved near and put in condition for some of the children to occupy until after the World War. Hopes and plans are well under way for a fine new building for the Home. Federation and co-operation were much needed on the Pacific coast. Early in the spring of 1911 a meeting was called of representatives of every Board carrying on work among Orientals there, and after two meetings a permanent committee was formed with members named by the respective Boards. The object in organizing thus was to avoid duplicating work by different denominations, to unite small missions into one strong one, and to avoid waste of money and effort. The agreement was made that no new work, especially in country towns, should be established without the approval of this committee. San Francisco had work for all who were willing to undertake it.

Wayside Stations In Alaska

Alaskan Mission Stations

<i>Name</i>	<i>Location</i>
Jesse Lee	Unalaska, Alaska
Lavinia Wallace Young	Nome, Alaska
Hilah Seward	Sinuk, Alaska

WAYSIDE STATIONS IN ALASKA



THE Woman's Home Missionary Society supplemented church work in the South with industrial Homes; it worked side by side with the church in Utah building churches, organizing Sunday-schools and establishing missions. But in Alaska the Society preceded the church by ten years, venturing into an unknown region, selecting the most strategic location for a mission, actually breaking virgin sod with a plow that Christian civilization might flourish in that neglected outpost of an indifferent nation.

There were not many people in Alaska. It was not densely crowded with a heathen population, as many foreign countries were. This paucity of peoples was due to the lack of education. They had no knowledge of medicinal herbs or healing clay like the American Indians. No innate sense or experience had given them skill to protect their race. Without medicine or doctors they readily succumbed to epidemics and disease.

The Society first came into touch with Alaska's need in 1886, through Dr. Sheldon Jackson, the Government agent for Education in Alaska. Dr. Jackson was desirous of having the children of the most advanced people there sent to the United States for medical training, and wanted the Woman's Home Missionary Society to establish an industrial and training school in Alaska to provide the early education which necessarily must precede the medical. Not all the natives were uncivilized. The Aleuts were a capable and deserving people, superior to the other natives of the section. Years before they had come under the influence of the Greek Catholic Church and the Russian Fur Company. They were of good stock, of Japanese origin, and made the best navigators, traders and accountants. They respected marriage and had in their homes cookstoves, granite ware and crockery. Birka, on the island of Spirkin, was noted for its cleanliness, where the Aleuts had white-scrubbed and sanded floors, clean windows and neat bedding.

One week after the United States flag was raised at Sitka, along with other vices that claimed its protection, were two saloons and two ten-pin alleys. At another time a whole tribe of people were in danger of starvation because they had sold their winter supplies in exchange for whisky, and summer was past. Among the wild tribes were their special vices and heathenisms,—such as witchcraft, polygamy, exchange of wives and infanticide. The Aleuts had proved, however, that the natives were capable of civilization.

No sooner had the Society accepted the call to Alaskan work than it began to “lay lines in different directions” for entering upon the definite task. Travelers from the United States had begun to “view Alaska.” They were amazed at the inexhaustible supplies of fish on the shores of the new territory; gold and silver had been discovered. There was need of hurrying to Alaska before the vices of civilization got there. Furthermore, Dr. Jackson had promised one hundred and sixty acres of land at Unalaska for the Society’s mission station and arranged to appoint a man to the place so that the women need send and support the wife only. But first come, first served. Delay might destroy the opportunity.

While chafing under the inaction of the Government and irregular mails, the women asked the Missionary Society of the Methodist Episcopal Church to send a missionary, promising that, as in other instances, the Woman’s Society would send the wife to care for the women’s work.

Natives of Unga had built a school house at that place and a teacher had been selected by the Bureau of the Woman’s Home Missionary Society, to be sent by the Alaska Board of Education. Since the laws of the United States were not regarded with much awe in Alaska, it was neither wise nor prudent to send any one without the protection of the Government or the church. Interest in Alaska was fanned by the announcement that the most western station would be called the Jesse Lee Memorial Home and Industrial School, after the pioneer Methodist, who through courage and perseverance had planted Methodism in the extreme northwest of the country. Subscription blocks were issued and shares in the Home were sold for fifty cents a share. Forty shares were taken by Chinese, some in Chicago, others in Boston.

While the women “were practicing the patience of Job,” a book by Dr. Jackson on Alaska had touched people’s sympathy, and money

came in from all over the country. One woman sent a dollar which she had saved for twenty-five years as a memorial of a brother fallen in war. Twelve dollars and fifty cents came from the sale of stones from a little farm. A club of boys called "Alaska Boys" earned money for a door to the new school. Some girls paid for a room. Two children sold a pet lamb and sent in their money. Desks were given, also a sewing machine. One man promised an Estey organ when a chapel was built, and \$1,000 came in to name the little house of worship the Eliza Jane Baker Chapel. Timber for the Home, furnishings and all supplies had to be shipped to Unalaska. These supplies and shipments were to be attended to by Methodist friends in San Francisco.

In 1889 the Society announced "Our Caleb and Joshua have taken the promised land." The Government appointments had come and two men had set out, even though no home had as yet been provided for them. Prof. J. A. Tuck went to Unalaska, Rev. J. H. Carr to Unga.

The first Home filled up in three weeks with the child aristocrats of the place, one-half of whom were the grandchildren of the former Greek priest. Feeling just then was running high against the priests, and the missionaries were inclined to believe that the many delays had, after all, brought them to Alaska at a providential moment. In August, 1890, lumber for the Martha Ellen Stevens Cottage at Unga arrived in Unalaska. It was no sooner put up than orphans were packed in like sardines in a box. Whether the population was scanty or not, there were children aplenty in need of every kind of devotion. The Secretary of the Bureau accepted the offer of a free trip to Alaska and left in July to look the ground over. Her experiences are a valuable record of the pathos and humor of the struggle to do the Lord's work in a new land and under almost insurmountable difficulties. The account runs in part as follows:

"The first greeting of the country was in the eruption of its most active volcano. A few hours later I was seated in dilapidated Jesse Lee Home, surrounded by fifteen girls. This school was to be a Government school, so had the great sanction of the Bishop. I had to sit and see the Bishop go through ceremonies in gold-embroidered satin robes. His assistant read from the Bible, played charmingly on our Hamilton organ and sweetly sang our Gospel hymns. A dissolute mother meanwhile

was trying to induce her fourteen-year-old daughter to run away, but the Bishop said she must stay until she was eighteen, and she obeyed. When they came they were like wild things with wicked little faces, but now Parsha, aged six; Tatiana, nineteen; and Parsacovia, all are learning to cook and sew and play and sing and hear Bible teachings. Once their homes were holes in the ground, now they are in a safe place, yet human wolves from whaleships and war vessels come and gaze in the windows or try to talk through cracks and knot-holes in the fence."

A \$12,000 appropriation for Unalaska was next asked for. Before the completion of the contract for Jesse Lee Home in 1892, General Conference closed the work in Alaska. This was harder to face than delay had been. Since the Woman's Home Missionary Society was under the constitutional obligation to submit its fields of labor and plan of work for the approval of the General Missionary Committee, they presented the plans and facts of the Alaska case as follows: The Woman's Home Missionary Society has two contracts for schools in Alaska, one at Unga, one at Unalaska, and has spent \$8,000 in buildings and school supplies. The plans were based on promises of the Government, when General Conference ruled against such co-operation and the Society was informed that it could not renew its contract. This action on the part of General Conference was final. Because of widespread interest in this work, a great many people would be disappointed if the work ceased. There were several thousand dollars in the treasury for the work. The Society could also appropriate a reasonable amount. It was respectfully suggested that the places where the Society's missions were located could be attached to the Puget Sound Conference. It was pointed out that while the population was small, yet the location was strategic. It was an important post, frequented by vessels as they plied along the northern coast, and the natural outfitting station between the Pacific and the Arctic oceans. Both at Unga and Unalaska the Society had a dwelling, chapel and a small school house. When the Woman's Home Missionary Society went into Alaska it was under the impression that the Aleutian Islands had been assigned to the church in fraternal conference and that the Society was carrying out the wishes of the church.

The reply to this presentation was that though the committee appreciated the work which the women had done, still in view of the small

population and the presence of other denominations the church could not establish a mission there and the Society was advised to drop the work. They were told, meanwhile, that the Government would go on with the school. The money unexpended was held until the meeting of the Board of Managers, and the women still hoped for a solution of the problem. There were supplies at Unalaska to last the year through, and it took a year for the corps of workers to receive the news. When word did reach them, they had twenty-five girls in the school and dared not turn them out to be the prey of bad men. So they wrote to their own friends in Maine, who sent them money to go on with the work. Finally the Woman's Home Missionary Society decided to continue with the work somehow, with the approval of the Board, and laid upon Mrs. Rust and Mrs. Fisk the task of opening the path to Alaska missions. The General Executive Committee also appointed a new committee for Alaska, with instructions to take beneficiaries only, at \$50 each. The Committee on Education said that the public schools in Alaska could not go on without the co-operation of a Home. So the women were directed to leave the furnishing of teacher and school supplies to the Government and to go on with the Home at Unalaska. This decision allowed the work to go on under the requirements of church rules. It also laid a heavier duty upon the entire constituency, since more beneficiaries must be provided for.

The revenue cutter would gather up children in the North and take them to Jesse Lee Home. In 1890 they brought ten orphans from St. Paul's Island and could have brought thirty more. It was possible to gather one hundred children for the Home. Adloot, asked why he came, replied, "To learn about God plenty." The difficulties of the missionaries were many,—chief of which were crowded rooms, limited means, immorality among the natives and sailors, want of sympathy among business men. They were always overtaxed. From the very beginning it was evident that a medical missionary was a necessity.

In 1896 the new Government school building was finished and also the new Jesse Lee Home, a strong, substantial building two stories high with an attic. The builders assured the missionaries that it was well built. Hardly had the carpenters put out to sea before a terrific wind-storm destroyed the school building and wrecked the Home so that it

was unsafe. It took some time to have it repaired. Because of severe northern storms they were obliged to shingle the north side of all buildings over the weather boarding and set the windows in lead; even the hennerly had to be built double and kept warm.

The Government teachers proved to be very good and were a great help. Before long, results of the work were seen in the advancement of the pupils. In all, nine were sent to Carlisle Indian School, one to Chicago, one to Mothers' Jewel Home, one to Hagamon, N. Y. Three went back to their people and two married. Others went to the United States with returning missionaries.

Between 1905-06 the Government schools were closed. This was a heavy blow to Unalaska. The superintendent attempted to teach the children in the Home, but could take no others. He held half-day and evening sessions in the dining room of the Home. The only alternative would have been a teacher and the use of public school buildings. Although prohibition was supposed to be in force, liquor came to Alaska. Traders came in schooners with cargoes of whisky labeled catsup, Florida water, bay rum, pain killer, Jamaica ginger, rubber boots, onions, sugar and numberless other names, to avoid prohibitory laws.

Another grave crisis was imminent. The white people were coming into the country. Natives were helpless before the whites, who absorbed the sealeries, fisheries, fur and deer industries. The missionaries saw that they must create industries to make the people self-supporting. Those possible were carpet-weaving, herding reindeer, shoe-making, and curing hay. The Commercial Company promised to give Jesse Lee boys preference in the seal industries if well prepared.

At this time one of the missionaries returned to the States and married Dr. Newhall, who returned to Alaska with his wife. This gave to the Home a teacher, physician, local preacher, and, above all, one of the finest, most faithful and versatile workers the Society ever had. There had long been a need for a small hospital at Unalaska, for the inmates of the Home, for the natives, and for travelers who passed through Unalaska on their way North. After a severe epidemic of measles during which thirty people died in the neighborhood because of lack of care, after sick passengers from the ships had been taken into a part of the Home for treatment, it was decided to start building a hospital on

the cottage plan. While plans were in the embryo stage, word came that the boat *Homer* was coming North with a marine hospital on board, and with workmen to set it up. It would take in everybody, and physicians and nurses were following on the next boat. This put the Society's plans aside for a time. But later the marine hospital was closed, physicians and nurses returning to the States. They had treated no one but marines. Dr. Newhall then went on with plans for the hospital.

THE HOSPITAL AT UNALASKA—In 1904 the boys' dormitory and hospital buildings were completed. The main part of the new building comprised the dormitory. The wings were used for hospital purposes. In the hospital was a girls' ward with four beds; nurses' room, one bed; tuberculosis room, one bed; boys' ward, four beds; a private room, one bed; drug room and dispensary,—a great success, considering the fact that everything in the building had to come from the States, even to the rubber treads on the stairs of the boys' dormitory. The dispensary was named the Eliza Kingsley Arter Dispensary.

In all that northern territory there was no other hospital. Cases ranged from earache to tuberculosis. Miners, woodsmen, travelers, sailors and natives, all were often in desperate need of physical healing. Its educational value also could be enormous in this land, where natives washed a new-born babe, tightly bandaged it and hung it from the ceiling for forty days, while the mother went about her affairs within three days. During its first year the record stood two hundred and fifty-nine cases, six hundred and seventy-three treatments.

Since the distance from the States was so great and the arrival of supplies uncertain, much had to be done by the Jesse Lee Home family to provide for the long, cold winters. The summer was a busy season. The Jesse Lee Home boat, *The Perchment*, was used daily. Barrels and donation boxes were brought from Dutch Harbor to Unalaska, sea shells were gathered for use in raising poultry in winter; lumber for the boys' dormitory and hospital was brought over. Driftwood was gathered along the beach. A silo was built, grass was cut along the shores of surrounding bays and towed home. They rowed to berry patches and went fishing. The boys rowed out the bay along the Bering Sea coast twenty-five miles to Visilo, where they caught with a seine, codfish, calaga, salmon, flounders, halibut, and salmon-trout. They gathered kelp for use as fertilizer

in the garden. They also cared for the cows, "Patience" and "Alaska." The girls helped preserve and dry berries, lay away a hundred dozen eggs, pack butter to supply the table, and dried and salted down ten barrels of salmon and herring. It was a thriftily managed ranch.

Living conditions on the Aleutian Islands were bad by 1908. Fox hunting and seal fishing had yielded its life blood to the greed of the early white pioneer. It was over with. It seemed that the Government introduction of industries alone could save the natives from pauperism. Their dwellings were unsanitary, due to driving fogs, frequent rains and the small amount of sunshine. Tuberculosis made terrible havoc. The lack of proper administration of law made bold the transgressors. The Government had provided schools, but had done nothing along industrial lines whereby the people might earn a livelihood. At one time rumors were heard of a plant for making fertilizer from whales' bodies on the Island of Akatan, but the project was not carried out. There was also some attempt to raise alfalfa.

Alaska was like no other field. Problems shifted and changed, but like a leaden sinker the poverty of the natives was pulling them down below the level of possible competition with the white people, who were seeking wealth in Alaska. It did not seem right that these people should be allowed to perish before the onrush of civilization. Given a chance, they showed surprising character, were versatile, with wide differentiation of tastes and talents.

Another problem was what to do with the girls who graduated from Jesse Lee Home. At first they were sent to Carlisle Indian School, but no Alaskans were sent after 1902, for the superintendent wanted only full-blooded Indians, and the Aleuts of Japanese origin were not happy there. It seemed wise to keep them home to help with the others, and to train them there. Many white men who went to Alaska threw off all restraint and looked upon the native girls as their prey. A few were placed in safe homes in the United States. Some married and lived among their people. To accomplish lasting good, however, the solution of their problems had to be worked out on Alaskan soil. The teachers at Jesse Lee Home had long wanted their girls to learn basket-weaving,—the rare art of the Aleutian women. The native women holding to it as

a secret of their own, had refused to teach it to others. Not until 1909 did they finally get a woman to teach the girls their one exclusive art. A gifted woman of Unalaska taught them fancy work, which they sold later for quite a neat sum.

The life of these people depended on the next ten years of service to them, so the missionaries labored on. In providing the Home and teaching the boys useful trades, Dr. Newhall had to be a fisherman with a knowledge of boats, traps, seines, salting, drying and smoking fish; a carpenter, painter and blacksmith; pumpman, physician, surgeon, village counsellor, farmer, lawyer and accountant. His wife was an expert in looking after sick babies, making blouses for twenty boys, darning stockings, drilling children and visiting in the village. And the army of Home mission workers in the United States industriously collected money, purchased and sent one hundred yards of wire fencing, croquet sets, tennis balls and racquets, blacksmith's outfit, turning lathe, heavy hardware, large vise, nine cases of heavy overshoes and rubbers, besides the usual supplies of foodstuffs and clothing. When supplies first started to Unalaska the Commercial Company carried the freight very cheaply. In 1902 the company changed hands and no consideration was given the mission. The girls at Jesse Lee Home earned money from the sale of fancy work for the setting up of new gasoline pumping apparatus.

In 1917 all were saddened by the death of Mrs. Newhall, who had given her best years to the family at Unalaska. During the war, news from Alaska was very irregular. There was no regular mail boat. Tons of mail were stored up in old buildings at different stations within six or seven hundred miles of the mission station. The Society only heard occasionally from the Home through fishing boats or a coast guard steamer, or by wireless telegrams. All this, with the high cost of living, presented a serious problem for Alaska. So urgent had the situation become by 1920 that the Society included this field in its special survey and reconstruction program.

LAVINIA WALLACE YOUNG MISSION—After a very wonderful revival at Nome, a chapel was decided upon. Just then the Board of Home Missions and Church Extension passed resolutions that the church property at Nome (once used for white people) should be leased to the Woman's Home Missionary Society for one dollar a year, the Woman's

Home Missionary Society to keep said property in repair. Thus, on October 16, 1913, the Society came into the possession of a church and parsonage buildings.

Nome was the Mecca of Alaskan Eskimos. One thousand came in during the winter. Five hundred remained in summer. In this day of establishing social settlements and Americanization centres, it may be a surprise to know that the Woman's Home Missionary Society in 1914 built a large gymnasium for athletic meets on a plot of ground in Nome, Alaska, known as the Sandpit.

Missionaries on furlough began soliciting money for this enterprise. They planned the building large enough for the natives to gather there for reports from reindeer and dog races held every winter, instead of at saloons. When finished the gymnasium had in addition a storeroom, housekeeping rooms, and a gallery for spectators at meets, etc.

Next, the workshop grew too small. They had to use a missionary's room for sewing, knitting classes and dressmaking. So the business men of Nome presented a workshop to the mission. Across the happy accounts of success came the sad news that the *New Jersey* had been lost in a storm at sea with all on board. No one ever knew how it happened. The great event of 1916 was the arrival of the new boat, *Jewel Guard*, a gift from the Home Guards and Mothers' Jewels of the Woman's Home Missionary Society.

The year 1917 saw the opening of the Maynard-Columbus Hospital at Nome in connection with the mission. This was made possible through a gift by Mr. Horace Maynard of Columbus, Ohio. Between 1913-18 the Society at Nome secured for the mission five buildings, a church, parsonage, gymnasium, workshop and hospital. Surely God blesses the work in difficult places. The Eskimos love their church and crowd it to the doors, especially at Christmas and Easter time, when they come long distances on their dog-sleds.

At Nome, in 1919, one hundred and eighty-eight Eskimos died of influenza. As a result of this disaster eighty-nine orphans were taken into the mission. The large gymnasium was converted into an emergency orphanage, and teachers of Sinuk and Nome worked together in heroic effort to carry on the work under heart-rending conditions.

HILAH SEWARD HOME—When the Society sent its first missionaries to Unalaska to labor among the Aleuts, people could reasonably have felt that they had gone as far north as possible. But during the years that Jesse Lee Home was aiding the Aleuts in their pathetic struggle to keep a grip on life, Alaska developed marvelously. Towns became permanent, schools were established, sulphur mines ten miles away, at Mount Makustia, and quartz mines five miles away, were opened. A railroad was built to the Yukon Valley. The Cape Nome district, where the ocean shore was graveled with gold, became one of the most productive gold fields on earth. Outgoing and returning miners and travelers to that region stopped at the door of the mission station on the Aleutian Islands.

Among those who went out from Unalaska were two Woman's Home Missionary Society missionaries, who established a mission station on the shore of Bering Sea at Sinuk, near Nome, Alaska. Their work was to be among Eskimos, a people of distinct personality, who had never come under the influence of the Greek Church and who quickly became good Protestant Christians. There, in a country where they must wear furs out of doors and sleep in a fur bag, where the ground never thawed though the June sun shone on it twenty-two hours of the day, living in a log cabin for a year, and later in rooms of the public school house, Mr. and Mrs. Sellon started to "make a community" out of a few hundred Eskimos whose chief occupation was fishing and roaming the frozen shore of the sea. The children of these people were left at Sinuk by their parents, while they departed for the summer fishing. These, along with little orphans, furnished the pupils for the mission school.

Bearing in mind the development of the Eskimo as a child of his own people, the missionaries had indenture papers made out so that during the summer season the children would go with their parents, to keep in touch with the life of their people. It took a long time for the Home to materialize. Only one freight boat left Seattle for Sinuk in a year. All the material, stoves, fuel, furniture, a year's supply of groceries for missionaries and apprentices, had to be sent then from the United States. The Hilah Seward Industrial Home and Orphanage, named after Secretary Seward's cousin, was completed in 1907. The walls had to have five thicknesses of timber and building paper. Outside doors had to have storm porches. All the windows were double.

The chimneys were lined with cement to make them fireproof. A scientific ventilating system was always necessary where Eskimos congregated. The home, located a few feet away from the Government building, contained a chapel, eight rooms, a dispensary, dormitory, a bath room and closets.

Three hundred more Eskimos lived eight miles away at King Island, so as to be there in the spring when walrus and other game came floating down on ice floes from the Arctic seas. The missionaries were desirous of getting those people to locate at Sinuk so the children could attend the mission school. The only way was to have a boat large enough to carry the men from Sinuk to King Island promptly when the game appeared, and then they would be content to live at Sinuk. The women of the New Jersey Conference sent money for the boat as their twenty-fifth anniversary present. The *New Jersey* was built at Seattle and taken to Sinuk. It no sooner touched the water than the delighted Eskimos swarmed over it. A captain for the boat was elected. Then they went immediately up the coast for a whale which had been cast ashore, and buried it deep in the ground to be used in winter for dog-meat.

The far-seeing missionaries realized that some industry must be developed among the Eskimos just as among the Aleuts. They selected deer herding as the most acceptable and profitable industry for Sinuk and Nome. They arranged to borrow one hundred reindeer from the Government and in return promised to furnish three Eskimo boys for each hundred reindeer, to be trained in the care of reindeer by the best Government herder,—a Laplander, by name of Dunnak. The cost of caring for the apprentice was five dollars a year. So down in the States were children and women of the Woman's Home Missionary Society "buying reindeer" at five dollars apiece. As the herd increased the new animals belonged to the Society and apprentices. The deer herding was very successful. In 1913 they had four hundred and forty-six reindeer in the herd. Six families had entered the industry. The herd receipts for 1915 were \$500. Late reports say there are 40,000 reindeer in Alaska, two-thirds of which belong to the natives. Sinuk Mission had three hundred and forty-one, one-half of which belong to the apprentices. In 1918 one hundred little fawns had come to the herd.

The Eskimos are very fond of music, so a plea for second-hand

musical instruments was made. Within a year after Hilah Seward Home was built word came that the chapel was too small, that hundreds of Eskimos were turned away. The boat, too, was doing good service. In 1913 an Eskimo boy who had been the engineer of the boat was sent to Tacoma by the Government to study engineering. A church had been organized by the Woman's Home Missionary Society,—the first Eskimo Methodist Episcopal Church in Alaska,—with Dr. John Parsons, superintendent.

The Eskimos had been encouraged to dry berries and walrus meat so as to prepare for winter. They put the dried berries in a bag made of the skin of a seal, and buried walrus meat and berries. In 1913, during a terrible storm, berries, walrus meat and nearly all supplies were washed out to sea. The Home was damaged and part of the coal was lost also. One thousand dollars was hurriedly borrowed and dispatched at once to the mission at Sinuk and disaster was averted. During the year 1919 influenza at Sinuk swept away half the population of the village, together with five victims from the Seward Home and Orphanage. This tragedy was followed on August 29 by a fire which destroyed the entire building and contents. Two little children perished in the flames. The rescued children and teachers were taken to Nome, where they were cared for in an emergency orphanage. The Society was once more face to face with the task of rebuilding after a fire.

The success of the Woman's Home Missionary Society in Alaska has depended very much on the personal equation. The calibre of the missionary has been the making of Jesse Lee Home, of Hilah Seward Home and Lavinia Wallace Young Mission. The work is so hard in Alaska that three years is all that is safe for a worker without furlough. During the years they were often in danger of being sacrificed by overwork. Again and again some of them returned to the beloved field. They passed through years of privation. The inability to keep in touch with the home land could but be wearing. Mails came but occasionally, sometimes not for a year. When the boat arrived the school closed and the whole village went for the mail. The boat stayed but two hours,—a scant time to read the precious packet of letters and write an answer for the returning boat. Such an experience is like the sudden opening of a beautiful vision and sudden closing again. It crushes enthusiasm, cuts into the vitality of life, and ages the body of the missionary.

As some one has said, "It takes grit and grace and gumption to work in Alaska."

Border Schools—Spanish-American

Spanish-American Homes, Schools and Settlements

<i>Name</i>	<i>Location</i>
Harwood	Albuquerque, New Mex.
Mary J. Platt	Tucson, Arizona
Frances De Pauw	Los Angeles, California
Rose Gregory Houchen	El Paso, Texas
George O. Robinson Orphanage	San Juan, Porto Rico
McKinley, Woodruff, Fisk, and Williams Day Schools	Porto Rico

BORDER SCHOOLS

* * *

SPANISH-AMERICAN

IF the energy and perseverance that characterizes the constituency of the Woman's Home Missionary Society could have been injected into the Mexicans and Spanish-Americans on our border, there might have been a record of innumerable achievements after thirty years of faithful labor. When the environment and type of people are taken into consideration, the four peaks of accomplishment in New Mexico and Arizona stand high as evidence of what initiative, skill and divine guidance can do in a land where leisure is a necessity, ignorance is bliss, and poverty the rule of the day. When missionaries went into that field of work they found mostly small towns, mining camps, and herders' ranches scattered over the land. They saw Indians, Spanish-Mexicans and Chinese, with adherents of Mormonism and Romanism. The work was a long time in getting established, since the people would not be hurried. Missionaries had to wrestle with conditions born of baffling Orientalism, contentment, prejudice, climatic difficulties, crossing of breeds, and many years of no education, or educational effort. The usual methods of opening work, applied in other mission fields, were of little avail. The people did not care for kindergartens for their children, they did not approve of day schools, and resented any stimulus to active labor. It took fifteen years before they accepted education as necessary training for their youth. Bible women and schools were the initial needs of these people. The Society had one Bible reader who read the Bible in Spanish and two teachers in Albuquerque, in 1887. The call was for two women for Spanish, two for English, and two for Indian work.

HARWOOD INDUSTRIAL SCHOOL—The first Industrial School was opened in a rented house at Albuquerque, N. M. Six years later an eligible site was secured for the Home while the mission school opened in connection with Albuquerque College. The progress was necessarily

slow, but by 1896 the Home was dedicated. Everybody took an interest in this new building. Mexican friends helped irrigate the grounds so a garden and fruit trees would grow. The telephone company of Albuquerque put in a telephone free, business men sent checks to help out. Conference auxiliaries furnished desks for the school room, maps, charts and blackboards. Kindergarten chairs arrived a year later. From the Atlantic to the Pacific auxiliaries sent gifts to Harwood Home.

The girls who entered Harwood were intellectually slow. They were devotional as a race and soon became a credit to the workers. As they stayed in the school and became more mature, their progress was more rapid. Roses in the garden grew apace with those in the school. The Home yearly became more attractive and more girls enrolled. In September, 1900, they came in various ways, on foot, in wagons and during fair week when rates were low, they came by train. They crowded the house so that rows of little beds were placed in the attic to accommodate all of the sixty-three girls.

The much needed addition to the Home was completed in 1905, and its name announced as Harwood Industrial School. That same year a hospital for contagious diseases was placed on part of the land at Albuquerque. An exhibition of pupils' work at the Territorial Fair caused an increase of paying pupils. Thirty-one beneficiaries had been in the school since 1899. The fine school room was the pride of Harwood. The sewing course was very thorough, and by and by girls began to go to more advanced schools. One girl went to Kansas City to train for deaconess work among her people. A high school course was added to the curriculum, but later withdrawn. Harwood Industrial School is one of the best in the state. Of forty-five girls in 1908 one-third were self-supporting.

Improvements were made in third floor dormitory, plumbing, a heating system, electric lights and fire-escapes have been added to the building. The latest news from Harwood announces the largest graduating class in its history with sixty-one girls enrolled for its coming year. Spanish people are now more able to pay for their girls' schooling. English for Mexican children coming from over the border is essential in order to train them for earning a living. The present needs of Harwood are room and equipment.

LAS VEGAS MISSION—Among early attempts to establish missions was that of Las Vegas, where in 1893 the Society had a day school of pupils of all ages, from childhood to adults, all there to learn English. Fifty-five were in the day school. Thirty-three were in sewing classes. Cooking, too, was taught. The winter enrollment was large, but in spring the people went away. In 1900 a small cottage for workers was opened, with kindergarten, sewing classes and workers' meetings. Later this was used as a home for invalid workers.

MARY J. PLATT INDUSTRIAL SCHOOL—In 1904 Las Vegas Mission was closed and transferred to Tucson, Ariz. This was a fortunate move. Tucson was a beautiful, growing city. Arizona was a large field. Spanish girls were in need of educational opportunities. Even the women from Old Mexico could take advantage of this school. In 1906 the mission was moved to a house where a small school could be opened. As the school grew the English-speaking church gave the mission a tent. This was used as a school room by day and a dormitory at night. A fine plot of land was secured, and plans for a building of Spanish design were ready long before sufficient money was secured for the Home. Even in that beautiful out-of-door land it was uphill work teaching in a tent, meagerly furnished with borrowed benches. The Board of Education finally lent a small building which had been the old high school building. It was used for the school, while girls and teachers still slept in the tent, and before relief came they placed beds on the porch behind the tent and in the sitting room of the small cottage. The large family spent the first year in the Mary J. Platt Industrial School with little furniture and amid the confusion of installing a furnace. Proof that underneath the calm exterior of indolent people the leaven of ambition was doing its perfect work can be seen in the fact that the teacher for the little ones was a Mexican girl, a graduate of Folts Institute, that twenty-seven children were in the kindergarten, that by 1914 one hundred girls had enrolled in the Industrial School, that the people of Tucson were proud of their "school," and pupils were going to Harwood and Kansas City for advanced training.

A new sleeping porch was added to the building in 1917 to relieve the congestion. People fleeing across the border into Arizona have filled the school to overflowing during the last few years. Girls come who

can neither read nor write English, and once in a while one who cannot read Spanish finds her way there.

FRANCES DE PAUW INDUSTRIAL SCHOOL—The Woman's Home Missionary Society made its first appropriation to Spanish work in the Southern California Conference in 1898. As frontier work the Society supplemented the salary of the pastor at Ventura Mission, and aided in the construction of the church edifice at El Rio, at that time the only Spanish Methodist Episcopal Church on the Pacific coast.

The Spanish people had been citizens of the United States for fifty years, but had not been well churched like the English people who lived in this part of the golden West. Most of them were a mixture of Spanish and Indian blood. The girls were very pretty, sympathetic and ignorant. Their surroundings were not favorable to advancement nor conducive to fine living. There was need of a place to shelter and educate this class of girls as well as the daughters of converted Spanish families. In 1900 a house was provided by Mrs. F. W. De Pauw, furnished by the Southern California Conference, and its support guaranteed by the Board of Managers. Such were the beginnings of the Frances De Pauw Industrial School for Spanish girls. The school outgrew the house in two years. Then a new building was erected on an acre of ground outside the city limits of Los Angeles, but near enough for a five-cent carfare. From the main building, 62 x 73 feet, the view of the mountains and Cahmenga Valley is incomparable. The Home contained twenty-one rooms besides an overflow dormitory in the attic. The large school room was on the first floor. Here the Spanish girls lived happy and industrious on five dollars a month. Outside of school hours they cooked, scrubbed, washed and ironed. The San Francisco earthquake taxed their sympathies. They sewed on new garments and added some from their own scant wardrobes for the unfortunate in the stricken city. They also prayed for the safety of "Maria," one of the girls who was living there. Hope of an annex in 1908 took shape in a new building completed in 1912, and a hospital ward. Two years later a sleeping porch was added. In spite of a good equipment and loyal teachers the work increases in difficulty as the number of refugees from over the border grows larger. Girls have been turned away for lack of room, at other times for lack of support. There is often danger of turning them away for both reasons. The

course of study offered by this splendid school is as follows: School work from first to eighth grade, music, instrumental (piano, organ, guitar, mandolin), vocal, industrial training, laundry work, cooking, gardening, sewing, dress-making and embroidery.

De Pauw's last graduates, five in number, enrolled in the Deaconess Training School at San Francisco. Their course there includes kindergarten, domestic science and evangelistic work.

ROSE GREGORY HOUCHEN SETTLEMENT—Missionary attempts were made at Candelarias and La Cruces, but gradually these places were abandoned and work centered around El Paso, Texas. This town is the gateway to Old Mexico and is crowded with the class which needs Christian ministrations. The mission opened in 1899 with seventy-five pupils. A girl from Harwood assisted the worker for two years. The public schools improved, so stress was laid on industrial and missionary teaching. In 1901 the work was suspended for a year, and in 1904 it was halted until it could be suitably housed. Although the Society had ground for the house in 1906, the much coveted building was not completed until 1913. The condition at El Paso demanded the settlement type of work rather than an Industrial Home. The Rose Gregory Houchen Settlement House opened its doors prepared for kindergartens, workers' meetings, industrial classes and social clubs. Here, amid unsettled conditions and border raids and typhus fever, deaconesses and missionaries have worked on. Through the kindergarten the parents are reached, who come to hear the children sing and to watch them at their games. The Christmas and Easter celebrations have become community affairs. Boys' clubs with lessons in Sloyd have been added. After the typhus epidemic people from the Mexican quarter of the town gladly availed themselves of the shower-baths in the basement of the settlement house.

Not only did influenza claim its victims in northern Alaska, it placed its deadly grip upon two teachers and many pupils of Rose Gregory Houchen Settlement at El Paso. The Settlement House was closed during the epidemic and the workers did volunteer service at the emergency hospital in a nearby public school. In March, 1919, the number of pupils in all classes totaled two thousand, and the superintendent sent urgent requests for folding chairs needed for services and

social entertainments, for Sloyd tools, cooking class supplies and for the library.

The girls who pass through the Industrial Homes of the Southwest are second to none of the wards of the great Society. Coming from a unique environment, with the advantage of many strains of blood, lacking only the opportunity to make the most of themselves, they respond to the pretty surroundings and bright companionship, to Christian love and education, as flowers to the sun. Gazing into their sweet faces, noticing their well-poised bodies and comprehending the intellectual training of these Spanish and Mexican girls, one is once more reminded of the saying, "He that fetcheth his race longest jumps farthest."

AN ISLAND MISSION—PORTO RICO

Ten years ago there were 384,000 people under sixteen years of age in Porto Rico. The Spanish women and children on the island bore the brunt of unchaste and unclean surroundings and paid most fully the price of ignorance and superstition. The Woman's Home Missionary Society could have chosen no more fertile field for work than Porto Rico and none more fittingly theirs. The difficulties there were those of all Roman Catholic countries. The Society's first schools were in the main centres of Porto Rico, but places farther out were early contemplated.

MCKINLEY DAY SCHOOL—In November, 1901, the superintendent of missions of the Missionary Society of the Methodist Episcopal Church gave McKinley Day School at San Juan to the Woman's Home Missionary Society on condition that the Society would provide the teacher. One of the deaconesses who had been studying Spanish was induced to take the day school. It met in a room belonging to the Spanish church. Attendance on this day school depended upon attendance at the Sunday-school of the Methodist Episcopal Spanish Church. Scholarships in the day school were fixed at \$15. The enrollment reached one hundred and fifty inside of two years. In 1906 a kindergarten was added to the day school, and teachers visited the homes of the pupils. In 1907 the public schools had improved so much that there was no need of grading above the third primary. The kindergarten therefore became the main feature of McKinley Day School. At the same time a small Teachers' Training School for Porto Rican women

was conducted at McKinley with six women in training. The plan was to send these women out to Methodist Episcopal churches on the island to work there with the children.

By 1909 McKinley kindergarten and kindergarten training school in San Juan enrolled one hundred and fifty children and seven in teacher training, and had practice work at a branch kindergarten in Puerta de Tierra. The first corps of workers consisted of two deaconesses. Property for an orphanage at Arecibo was offered to the Society, but was declined. When the orphanage and Industrial Home at San Juan was opened in 1902, six orphans came from the Arecibo orphanage. The next year the Society discontinued the deaconess Home and organized settlement work at Puerta de Tierra. This settlement was closed the following year because the Missionary Society opened work there.

GEORGE O. ROBINSON ORPHANAGE—In 1903 the George O. Robinson Orphanage and Industrial Home for girls was established at San Turce, the name recognizing the gift of \$5,000 to this special field. Sixteen girls were enrolled. The new building was started in 1906 and was ready for occupancy in 1907. The main building, placed on a high knoll, was made of cement blocks. It had a large school room and dining room on the first floor, and two large dormitories and four teachers' rooms on the second. In a cottage, later known as Yates Cottage, was provision for industrial work. When carefully remodeled this building contained one large room for sewing classes, one for a rainy day play room, a room for girls' reading room, and a second floor dormitory, Effa Z. Ham play pavilion, and the "Casa de Salud," a small hospital known as Kellogg Bourne Memorial completed the building equipment for this splendid orphanage and Industrial Home. In 1911 two Porto Rican girls were taken to Rust Hall for further training in kindergarten, domestic science and sewing. Forty-seven girls of the orphanage joined the Spanish Methodist Episcopal Church in 1913. The branch work of McKinley kindergarten at Puerta de Tierra later became Woodruff Day School and Kindergarten. A second day school was opened at Ponce in 1907 in connection with the Spanish Methodist Episcopal Church. Here a Porto Rican woman taught the school, its justification being the over-crowded public school. Later it was called Fisk Day School. A fourth day school was taught by a girl

trained at McKinley, on Vieques Island. This later was moved to Arecibo and named Williams Day School. Work among lepers was supported by several denominations. The Woman's Home Missionary societies were allowed to receive credit for Methodism's part in this humane ministry. That a flourishing orphanage and Industrial Home and four day schools could be founded and put on a firm footing in ten years in a Catholic country is concrete evidence of the excellent system of support and supervision which the Society has built up. It is also an irrefutable proof that Porto Rico is ready for the Gospel.

Moving Hearthstones

Indian Mission Stations—1920

<i>Name</i>	<i>Location</i>
Stickney	Everson, Washington
Navajo	Farmington, New Mexico
Digger	Greenville, California
Pottawatomie	Mayetta, Kansas
Ponca	White Eagle, Oklahoma
Yuma	Yuma, Arizona

IX

MOVING HEARTHSTONES

* * *

THERE were times when the church lost its early fervor in Indian work. There were times when the Indian question was a sore one in the nation. There were times when the frontiers filled up with evil, rapacious adventurers who were there to destroy the Indian, when the Indian retaliated eye for an eye and tooth for a tooth, when Government agents were liars and cheats, then again when they were humane and Christian. During these chaotic years missionaries of the Woman's Home Missionary Society went singing, praying, conversing in camps of the Indians, teaching the women to cook, sew and nurse, coaxing the small papooses to school, washing their little faces, healing their diseases, teaching them to read, write and pray. These women stood staunch and patient and clean and honest before the Indian, his unfailing friends, his earthly guides, pointing the way to self-preservation and advancement, leading him to righteous living and Christian service. We do not see very many fine buildings as monuments of Indian work, but we do see many Christian Indian boys and girls. We see Indian farms and homes and churches and social settlements.

The policy of the Government in 1891 in regard to Indian education influenced the policy of the Woman's Home Missionary Society in its Indian work. The education of the Indians was relegated to the Government, placing schools and employees under the Civil Service to avoid the fluctuations of politics. The women therefore decided to have no schools except the two already established,—at Pawhuska, Okla., and among the Nooksacks in Washington. They would need no expensive buildings, and could carry the Gospel and its ministries directly to the Indian in an effort to promote a better life in better surroundings. They rightly felt that the "plea for the Indian was the plea for cities yet to be."

Complications soon came in their exclusive mission to the Indians. When they first entered this field, they alone occupied the immense tract

then called Indian Territory, afterward becoming the state of Oklahoma. This soon became missionary ground of mixed character. Many whites, poor, disappointed in a rush for homes, many of them bad, with liquor, made up a combination that was dangerous to the red man, whose heathenisms were intensified by a touch of the white man's vices. In 1894 the Indian bureau became the bureau for Indian and frontier work, and the Society ministered to all as occasion demanded. This same year, at a meeting in the church of Henry Ward Beecher, an organization was formed to help the Indians, called the Woman's National Indian Association. Its policy was to go into a locality, found an Indian mission, and after it was thoroughly established in the course of several years, turn it over to some neighboring evangelical organization. Through the Woman's National Indian Association the Woman's Home Missionary Society came into the possession of a number of Indian missions.

In many instances the Government co-operated with the Society and vice versa. A special instance of their mutual work was in the provision of the Field Matron. This official was nominated by the Woman's Home Missionary Society and employed by the Government. One was assigned to the Pawnees, one to the Cheyennes and Arapahoes of the Algonquin tribes. In 1894 two more were added, one for New Mexico, and one for Indian Territory. In one instance the Field Matron, being a Woman's Home Missionary Society missionary, reported her work to the Society. The office of Field Matron was abolished in 1902.

The church, too, arranged to co-operate with the Society. In some mission stations the church appointed the minister and the women appointed his wife to the same place for woman's work under the condition that the minister could not be removed from the mission without the sanction of the Woman's Home Missionary Society.

Those who have worked for years with the Indian are sure of his ability, and are in sympathy with his desire to be an American citizen with full, equal rights of the same. The workers unanimously insist that the Indian be dealt with in all respects like other races who find a home on American soil.

An attempt to index the tribes of Indians who have been under the care of the Woman's Home Missionary Society from 1891 to 1919

leads one to appreciate the Government's reference to a tribe in the state of Washington as Tribe No. 1434. Necessary changes of the work from bureau to bureau have given reports of the Indian missions somewhat the character of their nomadic charges. The initial division placed Indian work under (1) the Bureau of New Mexico and Arizona, (2) Indian Bureau. The latest reports of Indian work read as follows: (1) Indian work in Kansas, Oklahoma and New Mexico, under which are the Navajo Industrial Home and School, the Pottawatomie and the Ponca missions. (2) Indian work on the Pacific coast, including Stickney, Yuma and Digger Indian missions. During the twenty-eight or twenty-nine years, the following tribes have been definitely reached by the Woman's Home Missionary Society: The Navajo, Apache, Pawnee, Ponca, Pottawatomie, Osage-Pawhuska, Nooksack, Yuma, Digger, Cocopah and Yakima.

Although work among all Indians was conducted on the same principles, yet a short account of the individual missions shows some differentiation in work as well as in the character of the Indians in the several tribes.

THE NAVAJOES—No more thrilling account of the opening of a mission under the Woman's Home Missionary Society can be found than that of the one to the Navajo Indians located at Jewett, N. M., on the San Juan River, seventy-four miles from a railroad. It reads, "As the sun was declining behind the lofty mountains at the west, the Durango stage left two lone women on the border of the Navajo reservation. A wagon soon followed with a tent and a few necessary household articles. Men put up the tent, set up a little stove and drove away, leaving the women alone, while two Indians wrapped in blankets sat at a distance and watched the proceedings. The women put their tent in order, prepared their evening meal, pinned a piece of cloth across the opening of the tent, said their prayers and went to bed." Before long the Navajoes came to inspect the tent. They brought an interpreter, who asked how large a building they were going to build. The missionary marked out a space 16 x 16 feet, and the Indians were satisfied, since they knew it could not be large enough for a school house, against which they were prejudiced.

It was soon discovered that the newcomers had medicine with them.

There was much sickness among the Navajoes, so the mission tent soon became a small dispensary. The Indians brought their friends from far and near to be cured by the white women.

A small, inexpensive house was built as a test of what the Indians would allow. They took very kindly to the house and were anxious to learn to cook and to sew. In order to attract the women to the mission where they could be taught these things, the missionaries sent to Durango for yarn and allowed the women to weave rugs while there. Several women stayed at the house, where they could weave the rugs and learn at the same time to cook and sew. They were delighted to do as the white women did, and skillfully dyed the wool and wove rugs.

The Navajoes were an industrious, self-respecting people. They had not been known to draw rations from the Government and were anxious and able to learn and to improve. So the women sent for a sewing machine, spinning wheel, knitting needles and a big kettle for washing, and taught all who came. It was more difficult to teach the Indians spiritual things than the handicrafts. They had a sign language for visible objects, but none for abstract ideas. The people grew very fond of the missionaries, who often aided them in their difficulties with white neighbors, and smoothed over many a quarrel. In return the Indians showed their gratitude when one of the missionaries was sick by protecting them from bad white men. They kept an Indian watcher outside of the house supplied with arms and ammunition "until the mission had the appearance of a small arsenal." They were an imitative race and advanced quickly. Eight of the braves built log houses with doors and windows, and several cultivated their fields. The next thing was to dig a well, for the river water resembled soap-suds.

The year 1895 was a hard year on the reservation and at the little mission as well, and yet providential in the lesson it taught the Indians. Severe sandstorms almost ruined the mission house. Drought soon brought the people almost to starvation. Many were forced to eat their sheep, goats, and finally their ponies to keep alive. Then indeed did they value education and see the need of tilling the land and of irrigation. They began at once to work on ditches with the poorest of tools. The ditches had to be a mile long and twelve feet deep, and the Navajoes started the

difficult feat with only an axe and a shovel with a broken handle. Another crowd had an axe, so they cut down a cedar tree and made "mud spoons" out of it with which to scoop out the dirt. Then better tools were secured for them through the Indian Rights Association, and during the year they irrigated six hundred acres. Navajoes from the farthest end of the reservation begged the missionaries to teach them how to irrigate the soil and promised to stop drinking and work hard if the white people would show them how to do the work.

The year following was even more difficult owing to the transition of the people from herders to farmers. They were forced to change their mode of life because of the fall in prices of wool, pelts and ponies. So they built homes and the men became ranchmen and the women weavers of beautiful Navajo blankets.

The permanent mission Home was completed in about four months. The missionaries took up land by the side of the mission as homestead land, then by codicil to their will gave it to the Woman's Home Missionary Society. The new adobe building was 16 x 44 feet, with walls 14 inches thick.

The Government furnished school for one hundred out of four thousand Indian children. The number of children in the mission school fluctuated, since the children went with their parents who moved about looking for pasture. A proposition was considered in 1898 to open a day school to white children as well as Indians, and to keep the Navajo children through the winter. The dormitory would cost fifteen hundred dollars. In 1899 twenty white children attended day school and thirteen Navajoes stayed at the mission. The parents were very fond of visiting the school and watching their children write and count, and describe picture cards. It was quite usual to have a stalwart Indian in a big blanket move about the school room and compare slates of the white with those of the Indian, as if he understood. Perhaps in his laconic way he knew more than he admitted. Then the whole school caught the whooping cough. The people were making splendid progress. The missionaries were about to buy a farm where the children could learn to till the ground when certain events made important changes wise.

The Woman's National Indian Association transferred a hospital located near the Methodist Mission to the Presbyterian Church. The

Society sold the property at Jewett and bought a farm three miles from Farmington. It had a good well free from alkali, was high, healthful land and joined the reservation on the east. It was on the San Juan River, across from a large number of Navajoes, and had telegraph communication with Durango. The new farm proved very satisfactory with good water, fertile ground and various fruit trees. One thousand dollars, pledged besides the sale of the land at Jewett, provided means for a new building.

The San Juan River was apt to run high; the people of Farmington built a foot-bridge over it, so that the missionaries and children could cross no matter how high the water was. The great need was water, and protection from water. The land needed irrigation, and on one occasion the children and missionaries were forced to camp on the Indian side of the river because of floods. The Home was well adapted for the work. The children made marked progress in English and showed real gift in modeling clay dishes and animals.

Irrigation resulted in the growth of alfalfa, potatoes and other vegetables. A new force pump, new furniture, ranges, stoves, paint and paper transformed the Home. At this time the Government agent sent for the missionary to go to Ship Rock, where six hundred Navajoes were gathered. The agent had urged them to send their children to the Mission School. Before doing so, they insisted on seeing the woman, to make sure that she was a proper person for them to trust their children with. The inspection must have been satisfactory, as the children began to arrive in a few days. Fourteen had never been to school before. The cleaning-up process was the first difficult move. One little bit of a fellow fought with all his small might, but when cleaned up was one of the sweetest little fellows in the Home. The children liked the neatness of everything,—the dishes particularly. On their visits home they would tell such tales of life at the mission to their parents that the Indians would return with the children to find out if such things were so.

New implements were needed regularly, since they gave out quickly in the hot, dry climate. Single beds, too, were purchased upon the order of the Government. In 1910 a handbook of the Navajo language was gotten out. Charts and textbooks were sent by a Conference auxiliary.

In 1911 a new building, 42 x 72 feet, was completed. The old

Home was turned into a boys' dormitory, while the school building was added to and became the Mary E. Tripp Memorial Hospital.

The annals of 1912 report the complete destruction of the Navajo mission by the overflow of the San Juan River. The disaster was overwhelming. Nothing of value was left after twenty-one years of labor, and there was no insurance against flood. Six months later a new location of fifteen acres was secured, one and a quarter miles from Farmington,—on the same side of the river as the town. The first building, the Mary E. Tripp Memorial, was erected by the Troy Conference. This was a large building of twenty rooms, three good-sized dormitories, a large cellar or storeroom, and an outside vegetable cellar on the side hill. The workers gathered together machinery and tools for farming, and stocked up with two horses, two cows and a calf, six hogs, turkeys and chickens, rabbits and Belgian hares. When the little Navajoes returned, after living the wild life for eighteen months, they brought back all sorts of troubles. Some showed signs of tuberculosis. Others had trachoma or skin diseases. These, with chicken-pox, gave the workers much to do. Fifteen more acres of land were purchased. Katherine H. Bassett Cottage was built and used for school work, and home of two of the workers. They were relieved in 1914 by the arrival of a good doctor. In 1917 the Navajo Mission passed over to the care of the Bureau of Indian Work in Kansas, Oklahoma and New Mexico. The mission gives regular instruction in industrial work and a short course in agriculture. Its Junior Red Cross did a great deal of knitting during war times,—the Indian lad served his country. Material improvements are following rapidly, including a water system, washing machines, fire extinguishers, fire-escapes, two horses and playground equipment.

THE APACHES—A mission to the Apache Indians was established at Dulce, N. M., in 1891. The Indians wanted a school on their reservation for their children who had been sick when at the Government school. When the missionary appeared, however, the children fled in all directions,—hiding behind boulders on the mountain side, slipping under fur rugs in the tepees, all shaking in fright as from a chill.

The allotting agent of the Government gave eighty five acres for the school. There the missionary lived in a hut for five years. Converted Apache women filled chinks between the logs of the building with adobe.

The door was so low one had to stoop to enter. This was a central point for Protestantism, and a progressive one as well, since the church organized with five members grew to fifty within three years. On Thanksgiving Day, 1896, their chapel was finished. The Indians celebrated with a great feast of wild turkey. The new organ was an added attraction. The school grew so that almost at once came the call for a bigger school building. In 1897 the school faced an opening day "with empty larder, empty purse and children crowding in," but barrels from Albany and Rensselaer arrived with blankets, clothes, groceries, dried fruits, ham, shoes, boots and printing press.

Then an epidemic of small-pox threatened the school, but it did not reach the children within, though many died on the reservation. They were wonderfully bright children,—little Coul-tu-yeh (Henrietta), five years old, could speak the English, Spanish and Apache languages. After seventeen years of careful teaching, pupils were studying at the Government school in Kansas and at Harwood School, Albuquerque. In 1905 all Apache children were taken to the Government school, leaving only American and Mexican children. Though the school recovered from the change, the Indian work there was at an end.

THE PAWNEES—The Pawnee Mission at Pawnee, Okla., is the oldest Indian mission under the Woman's Home Missionary Society. It was given to the Society by the Woman's National Indian Association. In 1885 a woman and her boy of fifteen took up the work as it was turned over from the Indian Association. We next hear of Pawnee Mission in 1891 when a group of little boys at Union City, Pa., sent money for a pony that the missionary might reach the Indians within the reservation. At this time one woman and her interpreter were working among the Pawnees. They had a very small house, with land enough to grow a garden and keep a cow. They had a little chapel with an organ and chair seats. It was the Pawnees who insisted on chairs as fitting for a church, saying "no sit on bench."

The missionary, an educated Pawnee woman, had trouble with service disturbances. A young, half-educated Indian, a hypnotist, came among them, instituting ghost dances, and the Indians would be seized and begin to dance while in church. There was a good Government school at Pawnee, and these Indians had good farms. They had a

minister in 1895, a member of the Pawnee tribe. With the help of the Church Extension Society and the Oklahoma Conference a church was built. That year, at the request of the Conference, the Woman's Home Missionary Society transferred the church to the Conference. Two years later, at the earnest request of the Conference, the church at Pawnee was returned to the Woman's Home Missionary Society. In 1898 the mission had a gift of five acres at the agency. It was much coveted by the Indians for their sports, but as long as a missionary was employed there it belonged to the Woman's Home Missionary Society. One of the Field Matrons was assigned to the Pawnees. The work of the Woman's Home Missionary Society here has since been discontinued.

THE PONCAS—In 1893 the Society had a Home and forty acres of land at Ponca, Okla., on the south fork of the Arkansas River. A railroad passed through the village. The Poncas were less industrious than the Pawnees. They longed for their happy hunting grounds; it took sixteen years to overcome their nomadic habits. They would rent their good homes to white people and live by preference in the tepees. When they first came into the Woman's Home Missionary Society's history there were a few hundred of them scattered over fifteen miles of territory. A Field Matron was a necessity here for mission work. Their evil influences were unscrupulous agents, Sabbath-desecrating whites, and liquor. In 1903 the Poncas joined the whites and missionaries in building a church. A good school was in full swing by 1908.

After Prohibition (for Indians) in 1908 the Poncas seemed to find themselves. They settled down on farms, in homes, and cultivated their lands, raised vegetables, fruits and live stock. In 1910 a new habit fixed itself upon many Poncas. They would chew a product of the century plant, or make a liquor from it to drink. The effect of this *peyote*, as they called it, was much like opium. Their annual Sun Dance, where *peyote* was passed about freely, was demoralizing. There are now two thousand Poncas. Much depends on the missionary. The Home, badly out of repair, was renovated in 1912. Three classes of people among the Poncas are to be reached: The older class, who cling to their heathen rites; the *peyote* users; the youth returning from the Government schools at Mayetta, and in danger of slipping into the old habits of their fathers.

THE PAWHUSKAS—The Adelaide Springer Osage Mission at Pawhuska, Okla., was named by the Upper Iowa Conference in 1891 upon paying of \$1,100 for cottages for the mission. They had a school here of fifty-nine pupils. It was a contract school, the Government allowing \$125 a year for each pupil. Sewing and mending delighted the children. Some were wholly Indians, others were partly white. They learned well, were docile, yet vivacious. A church erected through the influence of the mission was soon crowded.

In 1894 the mission turned over its Indian school to the Government, keeping a day school open for the mixed races that were left. The task of the Society was to provide the religious life of the community and help conserve the teachings of the Government schools in the life of the returned young Indian. The Osages now and then grieved for the old tent life with smoke fires and wigwams, but they steadily increased in number and in stability of character. They irrigated their land, cultivated gardens and fruit trees. The church and congregation flourished, with a Sunday-school of 125. In 1904 the church was transferred to the Oklahoma Conference for a consideration of one hundred dollars on the property. The building had been built jointly by the Woman's Home Missionary Society and the Church Extension Society. The hundred dollars was put upon the Pawnee Mission.

THE POTTAWATOMIES—In 1903 a Woman's Home Missionary Society worker began visiting from house to house among the Pottawatomies near Mayetta, Kan. To make the work more permanent a "church house" was built during the year. Soon a telescope organ was added to the equipment of the house to house visitors. They set up a baseball ground and secured a graphophone. Crowds of Indians swarmed the place and played ball until dark. A day school was a success and the Christmas celebration of 1907 with gifts of dolls, pocket knives, handkerchiefs, neckties and candy added the crowning glory of popularity to the mission. A more permanent building was completed in 1911 and a day school flourished until adequate Government schools were provided in 1912. The mission continued, however, with an unusual number in attendance.

A worker from Fisk Training School and one from Haskell Institute (Lawrence, Kan.) lived at the Pottawatomie Mission and started church

work. The church was small and the rooms back of it were needed for settlement work there. Later Rev. and Mrs. B. H. Hill took up the social service, and in 1915 the Fannie Murray Home, containing a fine reading room, was completed.

Young Christian Indians from the Government school at Mayetta were very helpful in their social service work on both Ponca and Pottawatomie reservations. The mission had come in touch with these young people through Haskell Institute.

In 1916 the dream of the workers for a Christian social centre was realized. The missionary pastor preached at four places also, and, wonder of wonders, Indian ponies were discarded for an automobile to go from meeting to meeting on the reservation. The Pottawatomie Mission was the proud possessor of a service flag with forty-two stars in 1918, and a Red Cross chapter. One Indian had three sons in the service.

THE NOOKSACKS—A mission to the Nooksack Indians was situated at Lynden, Wash., on the Nooksack River. Stickney Memorial Home and School was the only house and school in the bureau for Indian work. To save the making of a bridge over the Nooksack River, the course of the river was turned so that the twenty-five acre farm about this Home became an island. There, in 1899, seventeen beneficiaries, and later fifty children were given industrial training by the Society's hard-working missionaries. The children were domestic in taste. If allowed, they would be in the kitchen by five o'clock in the morning, but other studies did not come so easily to them. Learning in 1906 that one of the teachers was a dressmaker, the Indians brought bright-colored goods for their girls and there was a rush for new dresses among Indian girls. The Indians were ambitious for their children. They had gotten the idea of competition and insisted on strict attendance at school. Stickney Home was valued at \$4,700. In 1897 it received forty acres from the church, a part of Government land assigned to the church. The mission was also the possessor of Angora goats. The housekeeping was particularly heavy. Accounts of canning, cleaning, washing straw mattresses for fifty children, eighty quilts, twenty blankets, and of making one hundred yards of carpets as summer vacation work were, to say the least, not alluring. From October to November, 1907, five great floods visited the island on which Stickney Home stood. Vegetables, fruit and

foot-bridge were lost. Cows, pigs, fowls and goats were saved. Great trees were washed up on the island. The water rose eight feet on the side of the house, but the Home stood firm and a repetition of the Navajo disaster was spared the faithful workers.

In 1909 a marked change in missionary activities took place. The work was changed from that of boarding school to a line similar to the settlement work of the city mission plus a day school. It was carried on by two persons, a teacher and field matron. The teacher taught industrial classes for children who needed it. The matron went into the homes to help mothers. Both were assistants to the pastor of the church. This plan of work originated with the Woman's National Indian Association and was adopted by other Societies. It was felt that the new method was better for the adult Indian than the boarding school. It placed on the Indian the responsibility of caring for the bodily needs of his children, a natural right and duty of the parent. The Indians were both financially able and were sufficiently trained to be able to care for their children very nicely. In the early days of the tepee the child was better away from the paternal dwelling. It was a different matter by 1909, when the Home was changed. The child needed to live at home, to learn to love it and to become a part of family life. This plan has been admirably successful since its adoption by the Society

THE YUMA—A reservation of Yuma Indians is situated opposite the Mexican border on the California side of the Colorado River, two miles from the Arizona line. There were 1,100 Indians in the tribe in 1904. That year the Woman's National Indian Association sent a minister to the Yuma reservation to open a mission to the Indians. He built a mission cottage on four acres of land given by the Government. The four-room cottage was provided with large porches and was suitable for a sewing school. At the end of three years the Woman's National Indian Association, according to its custom, was ready to hand the mission over to an evangelical organization, and it came into the hands of the Woman's Home Missionary Society in 1907.

The people were very superstitious, believed in evil spirits and were poverty stricken. The mission dispensary was supplied with medicine by the Government for a time, but wishing to keep the Indians somewhat under Government influence the agent withdrew the supply of medicine,

and from that time the Society had to furnish its own. In 1909 the missionary asked for eight sewing machines, which were used by forty-eight squaws, who attended sewing school. The Yumas insisted upon choosing the church for their children themselves, and chose the Methodist Mission Church. The needs of the work rapidly doubled and a hospital seemed a necessity. In 1917 the Government allowed the Society to use an acre of land for a new location of buildings on the hill where the Government school stood. This has greatly helped the work.

THE DIGGERS—The Digger Indians in California were well looked after by three agencies,—the Woman's Home Missionary Society, the Government, and the California Conference,—and responded very quickly to Christianizing influence. One of their ardent admirers declared that no race in history had made greater improvement in so short a time as six years; the mission originated in 1892. They had three United States day schools. In two years, sixty boys and girls of this tribe were ready for Government Indian schools. The mission work included a circuit of sixty miles and return. After 1904, Coyote Valley was added. The Indians would take their children and go far away for summer work, but return in time for the October opening of school. Religious education had good results. Their greatest drawback was liquor, which could readily be gotten from illicit sales. The converted Indians refused to work in the hop fields for good pay, preferring the bean fields which were free from vagabonds and whisky.

In 1905 the Government schools closed, so the mission schools were opened in 1907 and went well. The later difficulties have been the necessarily nomadic life of the tribe. Two hundred and eighty Indians lived on a tract of land which would not support one large white family. Twenty-two out of ninety-two acres were tillable. The rest was barren mountain side. The women knew little about nursing. In 1896 the mission at Ukiah was transferred to the California Conference.

Two years later an Indian mission in Northern California, near Greenville, was given to the Society by the Woman's National Indian Association. A Government school is prosperous there. The Society has a church of eighty-six and a Sunday-school of ninety-five. The work is not only for the Digger Indians there, but reaches out to help them wherever they may be found. One hundred dollars was sent to the

mission to support blind old Indians who were trying to live on acorns and wasted wheat from the fields. About the time that the Digger mission in Ukiah was transferred to the care of the California Conference (1895) a new field was received by the Woman's Home Missionary Society, a mission to the Yakima Indians.

THE YAKIMAS—During President Grant's administration, "Tribe 1434" was transformed by the Christian teachings of Father Wilbur, the Indian agent at Fort Simcoe, Wash. Three people carried on the work of Father Wilbur,—a Mr. and Mrs. Dorchester, and a Mrs. C. E. Miller, physician, teacher and missionary. Upon the death of Mrs. Dorchester, the work was handed over to the Woman's Home Missionary Society, Mrs. Miller remaining with her devoted Yakimas. The Indians were very fond of her, and because she had come from the East called her "the Boston Woman." There were fifteen hundred of them on that far-away frontier. They gave Mrs. Miller a little house with a garden and fruit trees. In 1901 she secured a ranch of forty acres at Toppenish, Ore., on the railroad, as a part of that which went by Government grant to the Methodist Episcopal Church. She placed a man on the ranch who irrigated it and grew alfalfa. In 1902 this ranch was named the Emily C. Miller ranch, in honor of Mrs. Miller, who had retired from the active service. Later, this work was transferred to other care. The young Indians, educated, Christian, are the hope of their race. They are forming Queen Esther Circles, Epworth Leagues, the Y. M. C. A. and the future churches.

The future of the Indian work has been determined in the last few years by the success of Haskell Institute, the largest Government Indian school, located at Lawrence, Kan., with an enrollment of seven hundred Indians above fourteen years of age, from seventy-one different tribes. One hundred and five boys and girls at Haskell Institute expressed a preference for the Methodist Church. For some time the Society has supported a Young Women's Christian Association worker among Methodist students here. The new Esther Home at Lawrence provides a home for Indian girls who attend the Government school. About 1913 a fine Christian Indian visited every tent on Ponca reservation and won many Indians to Christ. The success which these young people had with their own people and the popularity of the Christian social settlement is an indication of the way which missions may take under present conditions.

Immigrant and City Work

Immigrant and City Work

<i>Name</i>	<i>Location</i>
Ellis Island and Immigrant Girls' Home	New York City
East Boston Immigrant Home	East Boston, Mass.
Glenn Home	Cincinnati, Ohio
Esther Home	Cincinnati, Ohio
Esther Home	Chicago, Ill.
Anthracy Slavonic Mission	Hazleton, Penn.
Hull Street Medical Mission	Boston, Mass.
Marcy Center	Chicago, Ill.
Portland Settlement Center	Portland, Oregon
Epworth Home for Girls	St. Louis, Mo.
Campbell Settlement	Gary, Ind.

IMMIGRANT AND CITY WORK



STANDING on the balcony of an immigrant station and watching foreign people as they come from the steerage through the gate of the land, one is impressed with the orderliness and dispatch with which women with shawls over their heads, mothers with children, and men with bundles are disposed of. It is a great system, this receiving of a multitude, with a rapid examination of every eye, the quick detection of disease, the decisive division of people into little groups, the bunking and feeding of those in detention. Banks to change money, courts to settle claims, clerks to sell lunches, agents with railroad tickets, all are at hand to facilitate the movement of the great army of strangers within the gates.

Every care has been taken for their reception into the country. From a Governmental standpoint, one question only is in the minds of the officials: Have these people, in the light of immigrant laws, a right to come in? Once accepted, like all other races in the nation, they must shift for themselves. Four hundred thousand immigrants landed in 1888. Since 1889 there have been other persons to meet the women and children,—the missionaries. Moved with sympathy for immigrants as they passed on to the checkered experiences of strangers in a strange land and with a desire to guide them past the pitfalls laid for their unwary steps, the Woman's Home Missionary Society opened immigrant Homes at ports of entry to the United States.

Superstition, idolatry, Sabbath-breaking and anarchy accompanied this great throng. People feared lest the poison entering there should spread throughout the life of the nation. After the assassination of President McKinley the additional motive of good Americans was self-preservation. Three lines of work were established by the Society during the next thirty years to meet the needs of the foreign born: The welcome at the gate, which was protective and preventive work, done with the help

of Immigrant Homes; work to supplement the immigrant's adjustment to a new environment, through relief work, education and medical missions; Americanization work through well-developed, departmentalized Christian social settlements.

The Society has had two Immigrant Homes and the same type of work done by a department of two Deaconess Homes. At first it was difficult to get passes for the missionaries to the immigrant stations. The commissioners used every means of discouragement, saying that it was not a place where women could or should work. According to late reports, however, at New York alone there are several such workers. They soon were appreciated by the commissioners, and their assistance has become invaluable to the women and children. The requisite for this service is common sense coupled with kind hearts, while added experience gives them tact. The Homes are much alike in character. Considering the enormous number of people passing through the stations, the number of those left stranded on the edge of the shore does not seem overwhelming. Yet the Homes very quickly fill up with girls who have imperfect addresses, with families detained by a sick child and with those who seek work in the vicinity of the Homes.

The dangers for those people are not all physical. One of the requirements for entrance is that each person be equipped with not less than a certain sum of money. Knowing this, designing women would attempt to decoy girls to intelligence offices, where an exorbitant fee would be charged for finding them employment. There were other women whose designs were far more sinister, and who were harder to circumvent. It took women of poise and experience to keep track of the white slavers and prevent them from luring their victims to disaster.

The Immigrant Home at Philadelphia was provided for a year only. The house was not well located nor adapted to the work. So the Conference Society enlarged the Philadelphia Deaconess Home and made immigrant work a department of the deaconess work. A large number of Polaks and Russians were coming. A deaconess met steamers and arranged for the shelter of one hundred and sixty girls and secured situations for many of them during the first year. In 1912 the old Detention House, a disgrace to civilization, was done away with and the new immigrant quarters were placed at Gloucester, N. J. The work of the

department at Philadelphia has always been in a great success due to the faithfulness and ability of the specialized worker which the Conference Society has supported there.

NEW YORK IMMIGRANT HOME—January 14, 1888, the Society opened a girls' lodging house near Castle Garden, the immigrant station at New York, before Ellis Island was opened. In 1890 three thousand girls were sheltered and cared for in this Home. The next year No. 9 State Street, a five-story commodious house, was rented. This stood near the barge office, where all discharged immigrants now land. When it was first opened the principal nationalities of the immigrants were English, Scotch, Welsh, Irish and a large number of Italians. Ten years later thirty-three countries were represented by the newcomers. Many Finns began coming in 1901. All unmindful of the incongruity of placing these women with shawls over their heads, from the fields of the Old World, in conventional homes to wait skillfully on table and deftly to handle delicate glass and china, people largely sought the immigrants as domestic servants. Yet, very soon these same awakened girls would don hat and coat selected with taste, and meet all the expectations of industry and thrift.

In the winter months, when immigration was slight, the missionaries would conduct sewing schools for all sorts and conditions of people. A Swedish Sunday-school was organized and hundreds of garments, shoes and hats were given away to those within and outside the building.

At the time of the *Titanic* disaster in 1912, the Woman's Relief Committee telegraphed for accommodations for steerage passengers on board the *Carpathian*. During the war there was a low number of immigrants, still Ellis Island received two thousand a week and there were several hundred women and children in the detention rooms. Some were public charges. Many got in before the war, but their cases were not settled. There still remains work for the women, although the Immigrant Home was closed in 1920, at the expiration of the lease. Another house has now been secured.

BOSTON IMMIGRANT HOME—The Immigrant Home at 72-74 Marginal Street, East Boston, was opened in 1890. The work had

begun two years earlier, but the large proportions outlined for this missionary cause required time to bring plans to maturity. The \$14,000 Home secured had two salesrooms on the first floor, and fourteen rooms above. The furniture and fixtures for the Home and its chapel were donated by the Society's auxiliaries and by business firms of the city. That year it sheltered eight hundred and five people and secured employment for seventy-five. In the early days of the immigrant arrivals, English-speaking people were in the majority. The name "Immigrant Home" in large letters was placed over the door, while the name in small type beneath the sign was in the Swedish language. In later years the name of the Immigrant Home could well have been written in Yiddish. The Home was conveniently located, being opposite the wharf of the Cunard liners. A missionary was also sent to Charlestown, where the Old Dominion Line discharged its passengers. The special interests to which the Boston corps of workers devoted themselves include relief for husbands and fathers with helpless infants whose mothers had died on the way over or soon after arrival. One woman enroute from Spokane, Wash., had a sick child and was glad to take refuge there. They received girls sick and dying. Often the dead were buried from the Home chapel, and brides were married there. The Swedes used the chapel for meetings. Thanksgiving and Christmas celebrations added to the Christian atmosphere of the Home. Sewing classes of sixty girls of different nationalities were conducted for them while in the Home. A quick rush of strangers often occurred. Once, an hour after the notice, fifty people were cared for. In 1902 the capacity of the Home was strained to the utmost. Ninety-five were sheltered in a night. The Swedish people had the largest representation. In 1905 a Medical Mission was opened under the auspices of the Immigrant Bureau.

The new Home so badly needed was dedicated in 1912. It is a handsome building of brick and granite, five stories high with eighty beds, costing \$30,000, and surmounted by a granite cross outlined with electric lights. This can be seen far down the bay. Very difficult have been the war years for this branch of the service. So many children were left alone. Here and there was much sickness among them. They were so destitute of clothing and shoes. One mother had five fine boys, but only one pair of shoes for the lot. Another had six bare-footed little girls.

Nine o'clock of Easter morning, 1917, sixty-seven women and children arrived, Portuguese, Greek, Italian, English and Polish.

In 1918 the East Boston Home had the task of caring for interned German women sent to them by the Government. Twenty of them were very sick, while a more distressed set of people would be hard to find. Their clothing, lost between Manila and Boston, was finally located. Doctors, lawyers, professional men, preachers, immigrant service men, Naval Reserve men and people of all nations in life were interested in these aliens. During extreme cold weather twenty-five Italian women and children arrived with very little clothing.

WORK AT ANGEL ISLAND—Previous to 1911 the steamer work at San Francisco was carried on by the missionaries of the Oriental Home. Most of the passengers were Japanese and Chinese. In 1912 the Immigrant Station at Angel Island received all immigrants coming into the country through the Golden Gate. In response to a request from the National Department of Immigration, a deaconess from the Home in San Francisco served at the island. The first year forty-seven girls were definitely aided. Many of them were destitute girls who were deported. Many were Oriental and little could be done for them. The deaconess distributed Scripture texts printed on post cards in Chinese and other languages to the passing travelers. "Picture brides" constituted no small part of the missionary's task. The principal thing was to help them make arrangements for legal marriage in America. In spite of the war, regular boats from the Orient arrived each week at Angel Island. Panama boats, too, cast anchor there, bringing Mexicans, Jamaicans and South Americans.

The missionaries in 1913 asked for good books in Oriental languages with which to start a library. During war time, while the number of incoming foreigners decreased on the Eastern seaboard, such was not the case at Angel Island. Oriental and Russian-Jewish immigration was as large as ever. Thirty-five different nationalities were represented at the port during the last year.

The work of the missionary, preventive and protective as it was, did not help the foreign born to adapt herself to the new environment. That help was given through the mission centres located where the people from other lands segregated themselves. Many of these missions were

opened by Conferences for foreign-born people in their own section. They were patterned after one of the types of missions established by the National Society, as described in the next section.

CITY SETTLEMENT WORK

GLENN HOME—When Glenn Home, Cincinnati, Ohio, was opened in 1891, the Society felt that it was the nearest approach to the ideal city mission within its control. For eighteen years no effort was spared to keep Glenn Home work in the front rank of city missions. The Home is a four-story brownstone house of fifteen rooms, on a quiet, residential street, where people of the wealthier class once lived. Parallel to this street ran the thoroughfares of the needy section of Cincinnati. The building, together with furnishings, was purchased for \$12,000. Provision for it came under the general rule for city work,—“the moneys for city missions should be a distinct fund and raised by means which would not interfere with the interests of the general treasury.” The purpose of this work in those early days was quaintly expressed as follows: “To prepare a home for those who labor in the city. To help prepare missionaries for service, to co-operate with other organizations in furnishing industrial training and securing employment for poor people, to be used as a depository for clothing and delicacies for the sick.”

A year later the use of two buildings was donated by the “Big Four” Railroad for the branch work of Glenn Home,—one at the corner of Fifth and Front streets, known as Rhea Deakin Mission; the second on Ramsey Street. Kindergartens, mothers’ meetings and sewing schools were opened. A coffee room at Rhea Deakin Mission was opened for the railroad men, where they could get hot coffee or lemonade, and find reading matter for their use during rest hours.

Among the first enterprises of the Glenn Home Board was the Cincinnati Cooking Schools. This resulted in the establishment of cooking classes in the high and elementary schools of the city. The school board granted a room in the respective buildings and the ladies furnished kitchen outfits, as gas range, tables and cooking utensils. Being adept in making things go, and awakening interest in the city, the managers provided free instruction for a large number of pupils without the use of expensive teachers and appointments. The cost of this enterprise within three years

was \$3,250, much of it paid by outside friends of the Society. The department work of Glenn Home was wonderfully developed and systematized. To fully appreciate the organization in detail would require intensive study. Its work stood on the roll in general as follows:

(1) Religious: Sunday-school and evangelical services at the Mission. Annual baptism service. Missionary auxiliaries.

(2) Educational: Three kindergartens, one at Glenn Home; one at the Mission on Front Street; one at Riverside Reading Room.

(3) Industrial: Three sewing classes for little girls, a young ladies' industrial club for ages from sixteen to twenty. Two kitchen garden classes, and technical classes for boys.

(4) Missionary: Glenn Home Auxiliary, children's band, mothers' club, city hospital visitation and distribution of flowers.

(5) Social department.

In 1897 a boarding department was added. This provided a Christian Home that year for fifty girls at different periods. The Home co-operated with Juvenile Courts, and supervised outings and festivals.

Besides the seven workers who gave all their time to the interests of the Home, there were sixteen special teachers and helpers.

The Glenn Home work finally included service at three other centres. The Main Mission on Fourth Street, the Glenn Mission at Front and Fifth streets, and Riverside Cottage, back of the Fleischman distilleries. In 1910 this Riverside Mission took the form of a settlement. The kindergarten was abandoned and the principal feature was mothers' meetings. This idea was to help them to help themselves.

Two years later the workers opened two associate missions, a kindergarten across the river in Covington, and four private kindergartens in Cincinnati. This change was necessitated by additional building of the Big Four Railroad companies.

In 1912 permission was granted the Glenn Home Board to collect \$50,000 toward providing a new Home for girls; this done, the departmental work could be enlarged. Already they had divided the sewing classes into two groups of ninety each. The special mission of the Home was to furnish a Home for girls who had a wage below ten dollars a

week and guard them from cheap boarding houses which were often dens of vice under the cloak of respectability. The new building, located on West Fourth Street, Cincinnati, was named Esther House, after Queen Esther girls, who gave \$1,000 to name the large front room library. The old Home building was turned over to kindergartens, mothers' clubs, day nursery, club and reading room for West Side women and their guests, and at present is Friendship Home for Negro girls, supported by the Texas (Negro) Conference. The girls who have lived at Esther Home come from Ohio, Kentucky, Georgia, Alabama, Indiana, Illinois and New York. It has been a wonderful success as a Christian Home and social centre. Money is being collected and plans are matured for extended missionary work among little children and for the development of a social centre. A mothers' memorial building will be part of the equipment for this forward work.

ANTHRACITE SLAVONIC MISSION—The Anthracite Slavonic Mission Home is at Hazelton, Pa. Previous to 1913 it was on the list of the deaconess Homes, with Hazelton as a centre. The deaconess and missionary pastor worked among the foreign peoples of the coal region. Very early foreign-born girls were trained to assist the deaconess. Buildings were secured for the mission Home, and in 1913 the Slavonic Home became a missionary institution. It was felt that this change would not only meet local needs more fully, but the broader opportunity would induce its friends to aid more generously with the mission work. Previous to this time sewing was the principal feature; one hundred and twenty-five girls went through the garment making class. The change to a missionary institution made feasible a domestic science course and cooking classes, also an English department, which would hold as its aim the preparation of the foreign-born for seminary, high school and for business. A medical dispensary was a new department. Some of the serious cases were taken to the University of Pennsylvania Hospital at Philadelphia. The dispensary had no resident doctor, but the very best physicians in the town gave their services to the mission.

In later years the greater number of people in mission classes were Polish and Slovak. The anthracite community to which the Home ministered was large, and missions were established in a number of places. Among them was Berwick, where a Home was provided the mission by

the American Car and Foundry Company. Foreign women would come to weave rugs and carpets and tell the missionary their troubles. It became both the Home and the workshop of the mission. Other mission points included Zeddo, Stockton, Cramberry, Hollywood, Thomboldt, Beaver, Freeland and Meliusville. At Freeland there were one hundred Slavic girls in one cooking class. The classes in the mission stations consisted of cooking, sewing, embroidery, carpentry, English, Slovak, music, kindergarten, Junior League and Sunday-school. During the war these people made one of the most patriotic responses to needs of the times recorded in the annals of the Society. Two classes of boys and three of girls knit for the Red Cross. They had a large Red Cross auxiliary wholly of foreign girls and gave money for the Belgian Relief Fund. During the influenza epidemic the missionaries were most competent nurses.

The process of Americanization has been carried on for twenty-five years in this great foreign centre, yet conditions are such that every effort at the command of the missionary is needed to overcome vice conditions in these mining towns.

HULL STREET SETTLEMENT AND MEDICAL MISSION—Relief in the way of food and clothing is very necessary and greatly appreciated by the immigrant. But if bodily ills continually wear down his physique, he is not in a fair way to adjust himself to any environment. Accordingly the Medical Mission at Hull Street, Boston, stands as a powerful aid to the foreign-born in his new start.

In 1892 three students at the Boston University School of Theology induced the City Missionary Society to open settlement work among the foreign people of Boston. This "University Settlement" was located in the West End of the city, at Poplar Street. The work was social in character, with organized house-to-house visitations, distribution of flowers and young people's evening socials. The next year in the North End a house on Charter Street was rented by the City Society and furnished by the Epworth League of the District. This second mission was called "The Epworth League House and University Settlement." At Hull Street was the medical dispensary, an outgrowth of immigrant work. In 1893 both West End and North End settlements came to Hull Street Mission, when the City Missionary Society withdrew and left the

Woman's Home Missionary Society to carry on the work. There were 30,000 people in a radius of a mile and a half. The enlarged work included four departments,—educational, social, spiritual and medical. Clubs for boys and girls were early featured. The distinctive work was along medical lines. The medical department was thoroughly equipped with the latest surgical and medical appliances. It had there in 1906 thirty-two children, twenty of whom were cripples. Many ear, nose and throat operations were performed. The head of the department organized a very important class in nurse training. The medical department workers consisted of head nurse, four pupil nurses, two internes and a volunteer staff of fifteen physicians. There was no vacation here. Day after day, night after night, these clinics were open. No call was ever refused.

In 1911 the nurse training department was dropped and nurses from the hospital at Newburyport were sent to take their district and dispensary work at Hull Street Mission. Later the hospital at Worcester and the deaconess hospital sent nurses also. Medical lectures were given to the women of the neighborhood. In that foreign district of 30,000 people the children swarmed the streets. Natural curiosity and sick spells had made the little ones familiar with the work of the medical mission. With childish propensity for imitation, the girls held imaginary clinics on the doorsteps of the mission. Appreciative workers organized the children into a children's nurses' club. The Little Nurses' Class was a happy thought. They learned many useful lessons and wound bandages and carried home much useful information to their mothers. The children's work aroused interest in the entire community, even among the daily press.

A dental clinic was the latest addition to this Medical Mission.

MARCY CENTER—Thirty years ago, in a dark room next to a saloon in Maxwell Street in Chicago, the Woman's Home Missionary Society opened a Sunday-school for the street roughs. The young people had never seen a Protestant Bible, nor been at a Protestant service before. Their parents were accustomed even to bury their dead without religious service. Five years later the little mission moved from the room owned by the saloonkeeper into its own small house,—which was light, clean and cheerful.

Such was the humble beginning of Marcy Center, one of the best of

the Americanization agencies in our great cities. The Society willingly labored among all nationalities and creeds, but the line of work in Chicago was determined by the people who gathered in the Ghetto district. Marcy Center ministered first to the Bohemian, then to the Jew.

The Woman's Home Missionary Society was not alone in this enterprise, for at first it was a joint affair of three organizations. The Missionary Society of the Methodist Episcopal Church paid the salary of a preacher to the Bohemians. The City Missionary Society of Chicago defrayed current expenses in part. The Woman's Home Missionary Society workers aided in the Sunday-school and in social and religious work. In 1889, however, after Marcy Home was built and Jews replaced Bohemians, the appropriation of the Missionary Society was withdrawn, the City Missionary Society withdrew its preacher and the Woman's Home Missionary Society was left alone amid 40,000 people, only 1,000 of whom were Americans. One source of help was the Elizabeth Harrison Kindergarten Association, which sustained the kindergarten at Marcy Home until it became self-supporting. The young people improved rapidly. The boys became more gentle in manner, the girls formed King's Daughters' Circles, the Industrial School was full. In these classes they repeated the Ten Commandments, the Beatitudes, the Psalms and the Lord's Prayer, so that those who did not attend church would grow familiar with those gems of Biblical literature. The reading room was well patronized and religious services were held in the language of the people.

In five years the Society had the lot for a fine large building and was industriously laying aside the money to build. In 1895 the old house was moved to the back of the lot and a brick house three stories high, 48 x 64 feet, was erected. Part of the house was rented until the expenses incurred could be diminished to a sum that could be conveniently carried for the time being.

The new building was completed in March, 1896. During the next two years 2,200 persons a month passed in and out of industrial classes, kindergarten and Sunday-school.

A dispensary was opened, the sign for the dispensary being the gift of a Jewish friend. This soon became one of the best medical missions in the city. The staff of three physicians, one surgeon, and a district

nurse was increased to seven. An eye and ear specialist gave his time without charge, as did all the medical staff. During the years they handled from 3,668 to 7,600 cases yearly, mostly women and children. The clinics were held every afternoon, and tired doctors would have to lock the doors at six o'clock. One day a little boy got in after hours, however, with his little sister, for she had burned her arm and her mother had put black ink on it as "first aid." By 1906 the dispensary was self-supporting and had outgrown its quarters. The surgical cases were taken to the Marcy Center Ward at West End Hospital, and not until 1910, when the entire building was remodeled, was the dispensary enlarged. The new quarters consisted of four office rooms and a large waiting room.

The expense of these cases amounted to over \$2,000. One thousand was paid by the National Woman's Home Missionary Society, \$500 by Rock River Conference Woman's Home Missionary Society and \$600 by the patients themselves. Conditions in Chicago in 1898 were far from right. Sweatshops, low wages, long hours and child labor furnished the problems of old age and youth alike, hence taxed the strength and ingenuity of the workers to the limit. As the Jews and Roman Catholics increased in number, the direct religious teaching was not forced.

Those experienced in settlement work know that different nationalities are not always congenial club members, even at a mission. The Jewish ladies of one street have their exclusive circles, the Italian ladies of the next square group themselves in another place. Lines are more sharply drawn than one would realize. It is not surprising then to read in the records of a Bohemian Mothers' Prayer Meeting and a Jewish Mothers' Club. There was intense antipathy between the Bohemian and the Jew. The Bohemian people were thrifty, anxious to own property, and moved away from the Ghetto as fast as they had savings to invest. Then the Russian and Polish Jews moved in. The latter would not come for direct religious teaching, but were delighted to take advantage of the kindergarten, sewing classes, manual training and music lessons. The old cottage at the back of the lot was first rented, then used for kitchen garden, dressmaking and cooking classes, and was finally torn down and the space

where it stood used for a playground. By 1900 there were eight resident workers, some of them deaconesses.

Not only was the dispensary well housed, but the day nursery was first-class, with its diet kitchen, its bath, its sleeping room and large play room. The workers kept a milk station in summer, a closet supply in winter, and provided outings during the hot summer months. During 1914, thirty-two thousand nine hundred and ten had part in the activities of the Center.

Outings in the country were popular. The children dearly loved to "see the cows' nests" and was surprised to learn that potatoes grew in the ground.

A new feature of the work in 1909 was evening educational classes for Jewish men and women recently arrived in the United States. Marcy Center also had a Saturday Bible class of Jewish children, with total enrollment of 2,349 pupils. The Marcy Center Woman's Home Missionary Society auxiliary had twenty-five members, all Jewish mothers. In May, 1918, during the Baby Welfare Campaign, over 1,200 babies were measured and weighed, and 2,000 vaccinated at Marcy Center.

The ambition of the Society for the settlement was to develop specialized departments. These departments were doing prime work by 1907. They include today, medical and surgical work, kindergarten, gymnasium, sewing school, manual training classes, cooking school, musical training, boys' clubs (athletic, temperance and anti-cigarette leagues), department of societies and entertainments, penny bank clubs, domestic science, day nursery, night school, teacher training in the Sunday-school, kitchen garden and supply department.

At the opening the work was called the Bohemian Mission because of the number of Bohemians within its zone of work. In later years it has been called the Jewish Mission.

The corps of workers in this great Settlement includes a superintendent and associate, nurse, musical director, boys' director, missionary visitor, two internes and a cook. Students from Lewis Institute assist in the departments of sewing and domestic science, and outside physicians and surgeons are generous with their medical and surgical services. Marcy Center became the church, the court, the social and recreational centre

and refuge in the hour of need for the neighborhood in the Ghetto of Chicago.

A Vacation Bible School was also conducted by these good people. Fifteen nations were represented, among which were one hundred and fifteen Germans, eighty-seven Poles, sixty-three Irish, fifty-four Slavs, twenty-six Bohemians, as well as French, Italians, Austrians, Greek, Scotch, Americans, Lithuanians, Croatians and Jews.

For some time there had been a desire to establish a Home for working girls which would give them a good Home at moderate cost under Christian supervision. This was opened in 1912, and thirty girls could be accommodated at Hobbs House. Besides the mission centres, it gave help to five churches in the foreign district of the city. Later, through various adjustments, this was merged into Chicago Esther Home.

PORTLAND SETTLEMENT CENTER.—Work for and with the foreign-speaking people of Portland, Oregon, is an important feature of service in the Northwest.

EPWORTH HOME FOR GIRLS—Established in St. Louis, Missouri, this constitutes a real Home for girls who, in many cases, have learned nothing of the meaning of the word before. Legally committed to its watchcare and training, wayward, erring lives are changed into true womanliness by the Christian influences there surrounding them.

CAMPBELL SETTLEMENT—This institution at Gary, Indiana, in the midst of a dense foreign environment in this great industrial center, is a daily demonstration of Christian Americanization.

The Reserve Army

Children's Homes

<i>Name</i>	<i>Location</i>
Mothers' Jewels	York, Nebraska
Watts de Peyster	Tivoli, New York
Peek	Polo, Illinois

THE RESERVE ARMY

* * *

YOUNG PEOPLE'S DEPARTMENT

WHEN the average mother goes out for the day she takes the children with her. Very shortly after the Woman's Home Missionary Society had started on its road to missionary endeavor, it called upon its young people to go too. The idea of Children's Bands or Mothers' Jewels came to women in various auxiliaries during the first six years of the Society's existence. Several early collected the little folks into mission groups and began to raise money for scholarships with which to support beneficiaries of the Society. Attention was drawn to the greater possibilities of young people in missionary work by the following letter from a boy in Taunton, Mass.:

9 Chester Avenue,
Taunton, Mass.

DEAR MADAM:

Can you find time to read a letter from a workingman's little boy? I want to help your cause, and my father suggests that it would be a good thing to afford Methodist children the privilege of founding an Industrial Home and have the pleasure of giving the entire cost of purchasing a farm and paying for the building. In our great church there should be children enough to raise one dollar apiece for such good work, and then it could be called the Children's Home. I got nearly all the inclosed dollar by going on errands which I send, hoping it may stir up all our children to do likewise.

Wishing you all success, I remain,

Yours truly,

FREDDIE RAWCLIFFE.

As a result of this letter leaders of the Society decided to ask each girl and boy in the Methodist Episcopal Church to earn one dollar

besides paying a membership fee of twenty-five cents, and to devote the proceeds to this noble proposition.

The first official attention to developing this branch of service was given in 1886. At the meeting of the Executive Board, previous to the Annual Meeting, Mrs. H. C. McCabe suggested that the children be organized, as a distinct part of the work. They recommended, therefore, that Mothers' Jewels be secured among babies and other children of six years old and under by the annual payment of one dime, and that this money be invested in the proposed Children's Industrial Home.

Next a young ladies' Circle was proposed,—to gather young persons of sixteen and over to work for the cause. The management of the Circles was to be in the hands of the girls, with boys as honorary members. The dues were to be not less than fifty cents.

Within a year Mothers' Jewels, Bands and Circles were in full swing. Queen Esthers, Merry Workers, Happy Gleaners, Busy Bees, Look-up Legions, Sunbeams, Sunshine Weavers and Morning Stars were coming into the Society by the hundreds. Sixty-four Conferences were contributing to the fund for the Mothers' Jewels Home, and the live question in the churches was, "Shall the new Mothers' Jewels' Home be on the frontier for orphans, or in the South for illiterate girls?"

In 1890 the Society realized that there must be a superintendent of Young People's work to keep the Bands and Circles alive, to furnish literature and entertainment, and where there was no Conference secretary of Young People's work, to organize new Jewels, Bands and Circles. More leaflets, a children's paper and a badge were planned for.

The Bureau for Young People's Work was divided into three sections in 1893:

1. Circles for young ladies sixteen or over, to be called Queen Esthers, Lucy Hayes Circles, or Junior Auxiliaries. They were requested to work for the Lucy Webb Hayes Bible School at Washington.

2. Missionary bands for girls and boys under sixteen. Their special work was to support beneficiaries in Industrial Homes or the Mothers' Jewels Home. This was called Student Aid.

3. Mothers' Jewels for children under six, the dues to be used exclusively for the Mothers' Jewels Home.

Mass meetings for young people were held at Ocean Grove and elsewhere. The work was presented and the young people rallied to the call of Home Missions.

In 1902 the Bureau of Young People's Work reported under two divisions,—the Young Woman's Work and Mother's Jewels and Home Guards, the latter taking the place of the more general name, Band. In 1908 it was suggested that the name Bureau was misleading, in that "bureau" usually means a section of the work of the Society which receives a portion of the funds of the Society and applies it to the needs of its beneficiaries. The young women never were the object of the Society's work, but co-laborers together with the auxiliaries. Again it was misleading to class young men and women, boys and girls under the term young people. It was deemed wise, therefore, to divide the work into the Department of Young People's Work, and that of Home Guards and Mothers' Jewels, later known as the Department of Children's Work.

This arrangement was followed throughout the entire connection, each Conference electing two secretaries, one for young people and one for children's work. The Department of Young People's Work requested the right of an evening session devoted to young women's work in the week of the Annual Meeting; that the Conference Secretary for young people represent her Conference as a delegate at least once in three years; that the reports of Young Women be made in harmony with those of the Senior Society.

These recommendations, with some changes, were adopted later, the Conference Young People's Secretary being made an ex-officio delegate to the annual meeting. Young People's Rallies and Round Table Conferences were urged to stress systematic study, regular payment of dues, faithfulness and accuracy in reporting, and assuming definite pledges for legitimate work. General missionary spirit and Christian living were also stimulated.

The Field Secretaries' work for the Young People's Department included visits to Epworth League meetings and camp meetings of the church, attendance at Lakeside Assembly at Lakeside, Ohio, and at Ocean Grove, Student Conferences of the American Committee of the Young Woman's Christian Association and conferences of the Young People's Missionary Movement, besides visits to district officers and

organization of auxiliaries wherever needed. The aim of the work has been to stimulate Circles already formed, to keep in touch with Young People's Home Missionary work in every form throughout the country, and to strengthen weak places by suggestions and help.

In 1912 two Field Secretaries were elected. Life memberships were created later, in honor of the department's twenty-fifth birthday. Any one paying fifteen dollars could become a Queen Esther life member of the Society. When the day arrived one thousand, one hundred young people had thus become life members.

This money was used for the salaries of missionaries in Industrial Homes. The last three years the activities of the Young People's Department have included salaries for a missionary in Browning Home, Camden, S. C.; Hull Street Medical Mission, Boston; and Bennett Academy, Mathiston, Miss.; special pledges for Mothers' Jewels Home, York, Neb., and the Navajo School House at Farmington, N. M.; the name of the library at Haven Home, Savannah, Ga.; and cash for the hospital at Unalaska, for the Permanent Deaconess, and Permanent Missionary funds. There are now 178 Young Women's auxiliaries and 2,198 Queen Esther Circles, with a total membership to date of 9,090. The grand total of money supplied by the Young People's Department in the fiscal year 1918 was \$90,834.24. During the war time, Rock River Conference alone reported fifteen Queen Esther girls serving as nurses in hospitals of the United States and overseas.

The Department of Children's Work has today 1,220 companies of Mothers' Jewels and 772 of Home Guards, with a total membership of 60,950. The total money raised by this department for the fiscal year 1919 was \$17,371.26. The watchful support of these organizations and the following out of the system of promotion from Jewels to Guards, from Guards to Circle, and on to auxiliary, is one of the most important duties of the individual members of the Woman's Home Missionary Society.

CHILDREN'S HOMES

MOTHERS' JEWELS HOME—Much interest in the placement of the Mothers' Jewels Home was shown among the newly organized young people of the Woman's Home Missionary Society. The collection of

money for this Home was the impetus which gave the new department such a successful start. After much deliberation, York, Neb., was chosen for the location. York at that time had a population of 5,000 people, good schools, good churches, commodious homes, electric lights, and not a drop of liquor in the place. Such an ideal location commended itself very highly to the committee in charge. At the call of the Board of Trade, citizens assembled to meet the ladies of the Society, Mrs. Ida Clark and Mrs. Aiken, and agreed to raise \$10,000 for the Home to be located one mile from their centre, the site to include at least one hundred and sixty acres. The city further agreed to arrange for the disposal of a farm at Postville, which had been donated by a Dr. Armstrong. Dr. Armstrong and the little waifs which he had gathered together some time before were brought to the new Home.

The Mothers' Jewels Home was not to be an orphanage in the accepted sense, but rather a Christian Industrial Home, admitting any nationality without regard to sect. The Society felt that in founding this institution in the West it would give a greater opening to the children, as the growing West was best adapted to children's development and offered good prospects to youthful initiative. The first report from the Home (1894) stated that the year began with the small Home hospital full of little patients and closed with fifty children well and strong. They platted and seeded the farm, but burning, blistering winds came upon the young crops, and instead of a Harvest Home festival the Mothers' Jewels had empty cellar and bin. Among the early comers to the Home was a little Sioux Indian girl called Wachika (little one), rescued by a missionary to the Rosebud Indians. A little Alaskan Boy, Ivan Penkoff, came two years later. The pride and pet of all the children, he died in 1899 of tuberculosis, the dread malady of his race. Early gifts to this orphanage included a piano, free music lessons for the girls, and two and one-half acres of land for fruit and flowers.

Children did not always remain permanently in the Home, but were placed in Christian homes whenever such an opportunity arose. During fifteen years as many as one hundred and sixteen have gone through the Home in a year, and the static number has reached eighty. One year children were received from Alaska, Missouri, Colorado, Iowa, Utah, Montana and Indiana. Thirty-three were Americans. The rest were

Germans, Bohemians, Irish and Scandinavians. The majority of them were between five and nine years old. The youngest arrival was an infant ten days old, found rolled up in an old shawl near a railroad station at York. By request of the city mayor and attorney the babe was given to the Mothers' Jewels Home. In 1915 the small hospital cottage was turned into a baby-fold for the seventeen children below five years old. Not only babies were taken into the Home. One of the first lads to prove the "stuff that was in him" was six feet high. He did so well at school that an opportunity was made for him to attend the Commercial College at Burlington, Iowa.

Thirty-five children were sent to the York public school. By and by the number increased. Then the city school board requested the Woman's Home Missionary Society to supply one teacher, as the number of children sent from the Home made it necessary to hire an extra one. To save this expense the children of the first five, and later of the first seven, grades were taught at home by the kindergarten teacher,—the oldest girl in the Home assisting her.

The Mothers' Jewels children had industrial training. The boys helped with farming, garden work and care of the grounds. They prepared vegetables for cooking, swept, carried water and assisted with the laundry. The girls learned to sew, to cook, and to help in dining room and laundry, and were given music lessons. The kindergarten averaged sixty-three.

The workers were not forgetful of the policy of training for self-support. Broom-making, shoe and harness repairing, and chair caning industries were launched. Domestic science became part of the curriculum. Little clubs to teach Christianity to the children were formed. The girls had "Peacemaker" clubs; the boys "I am His" clubs. Besides the faithful service of Mr. and Mrs. Spurlock, the corps of workers included an assistant superintendent and teachers, one of whom was a deaconess and a kindergartner.

In 1904 the Home was visited with smallpox and whooping cough.

The land and buildings of Mothers' Jewels Home comprised in 1906 one hundred and seventy-two acres of land laid out in campus, vegetable and floral gardens, vineyard, orchards and farm, and four buildings,—

the main building, Memorial Hall, a three-story brick building; the farm cottage, a square frame building used as an older boys' dormitory, kitchen and dining room; Stare Cottage, across the street, used for the kindergarten; and the hospital, an enlarged cottage finally used for the "baby fold." Last, but not least, were the Harnley Pavilion and flower garden. This two and a half acres was given by an old gentleman known as Father Harnley for the children's own flower planting. It had an orchard in the rear. Since 1906 money has been gradually collected for a new wing to the Home, to be known as Spurlock Hall. The outbreak of the war necessitated postponing this much-needed addition and Mothers' Jewels Home stands today as in 1906, with two exceptions. In 1915 the loyal people of York spent money in thorough repairs, when a new laundry and heating plant were installed, a cement foundation to the boys' cottage was laid, and a fine porch was built across one side. In 1911 the Home received a one hundred and sixty acre farm not far from York, its value being at least \$20,000. The Mothers' Jewels Home, worth \$10,000 when opened, is now valued at \$50,000.

WATTS DE PEYSTER HOME—The Watts de Peyster Home in Tivoli, N. Y., was given to the Woman's Home Missionary Society in 1894 by Colonel Watts de Peyster, in honor of his Methodist ancestry. It is situated on a ridge overlooking the Hudson, opposite the Catskills. This rambling old house was used as a boarding school for boys before it came into the hands of the missionary society. At first the Society placed Italian girls from New York City in the Home, but during later years any needy girl has been admitted if there was room. The sad history of these girls is carefully buried in the regular life, faithful instruction, and firm but kindly discipline of the Home. Very shortly they show marked change in their physical condition and spiritual life. Girls as young as seven years are taken and they stay until eighteen. The general average of fifty girls all study hard and learn sewing and cooking.

A statistical report of sixty-five girls in the Home is as follows: Thirty-seven Americans, ten German, ten Italian, four Irish, three English and one Slavic girl. Among the gifts that have enriched the Home and broadened its opportunity for service are: Nine acres more from Colonel Watts de Peyster, so as to secure a good pond for the property; furniture and china from the Fisk family; and \$15,000 from Mr. B. L.

Hoge, the interest of which was to be used to support girls in the Home. Years previous to the gift, Mr. Hoge supported six girls in the Home. The girls sleep in dormitories, with the exception of the few older ones. A bright, cheerful nursery is provided for the wee girls. Down the slope from the main building is a small but perfectly equipped hospital.

PEEK ORPHANAGE—The latest addition to the Children's Homes of the Society is Peek Orphanage, opened in 1916. The property consists of one hundred and fifty-six acres of land, four and a half miles from Polo, Ill., and a Home already outgrown. This was the gift of Mr. and Mrs. Frank Peek of Polo.

In 1916 the Children's Homes were formed into a Bureau for Children's Homes and were thus brought under the oversight and care of a Bureau Secretary. A Negro War Orphanage has been determined upon to be paid for from the surplus war fund of the Society. Money has been appropriated, but the location for this splendid project has not been determined upon.

CONFERENCE CHILDREN'S HOMES—As a matter of course, this form of work makes a strong appeal to mother-hearts, and several orphanages and children's Homes are supported by Conference organizations. Among these are Cunningham Orphanage, Urbana, Ill.; Bradley Orphanage, Hulton, Penn.; and David and Margaret Home, Lordsburg, Cal.

Highways and Byways

XII

HIGHWAYS AND BYWAYS

* * *

DEPARTMENT OF FIELD WORK

AFTER the first few years, when the pioneer work was over and the Society had Conferences organized, mission fields entered and Woman's Home Missionary literature and leaflets off the press, the leaders met and compared reports and took account of the strength and weakness of the great work which the Society had laid upon itself to do. They were proud indeed of the showing of the results of five short years. There were many Conferences, however, that were not fully organized, as the term is used today.

At present the entire scheme of organization calls for auxiliaries, Children's and Young People's Societies, District and Conference organizations. This carries with it payment of dues, subscriptions to *Woman's and Children's Home Missions* and leaflet literature, payment of special pledges and recognitions of calls, evangelism and the Day of Prayer, the thank offerings, and the emergency funds.

Any woman, young woman or child is a member of the Society who pays its dues. By entering the Society, which exists for the purpose of supporting mission work in the Homeland, a woman tacitly agrees to give as much as her means will allow toward special pledges. It is assumed that she will not pass by the opportunity to subscribe to the magazine and to help in the emergencies which lay tribute on the sympathy and generosity of Christian women. That they may not fail in this supreme privilege, and in thankfulness for the task which God has assigned them, the members of the Woman's Home Missionary Society observe an annual Day of Prayer. In 1917 the Lenten offering was established, to be brought in on Good Friday. It should be a sacrificial offering. This day is now Decision Day, in the Homes and Schools and Life Service Day in the Young People's societies.

In 1889 a committee was appointed to organize the work as far as possible in the yet unorganized Conferences, and to place before the indifferent the appeal of Home Missions through personal persuasion and the distribution of leaflets. The first organizer was Mrs. Col. Springer. Two National organizers were at work in 1894. One reported on the committee of organization and one on the field at large. As the field grew and new Conferences were organized more Field Secretaries were necessary. Conferences often arranged for a woman living in the territory to be made organizer. She had authority by appointment of the executive board to present the work, and being resident in the section, she could more easily continue a fostering relationship toward newly organized Conference societies.

In 1898 there were three organizers, Mrs. B. S. Potter, Mrs. M. L. Woodruff and Mrs. C. W. Gallagher, besides a deaconess at large, Miss Iva May Durham. The deaconess' special work was the enlisting of pupils for training schools. In 1897 Prof. Henrietta Bancroft was elected Field Secretary for deaconess work, her duties being the establishing and supervising of Deaconess Homes.

Many other consecrated women were duly elected organizers. They traveled thousands of miles. As one said, "No woman could travel those distances in the interests of mission work without having experiences." Some were best forgotten, while others were worthy of a cherished memory. The common lot of all these good women was to travel at all hours, in winter and summer heat; on passenger and freight cars; in trolley, auto and auto stage; in buggy, stage-coach and road wagon; and on foot; through sandstorm, wind, snow and rain. Through it all they bravely went to prescribe what Mrs. Cotton Mather called "the-cure-for-ignorance powders in the shape of study books, papers and leaflets." Oftentimes it was difficult to understand the cause for a refusal to be allowed to present Home Missions, especially when the few opponents seemed so devoted to the general cause of Church Missions. One minister, on being asked if the representative could organize the Woman's Home Missionary Society in his church, replied, "No, indeed! Why, this is Home Mission ground. The Board of Home Missions pays part of my salary. Besides, it would spoil my Woman's Foreign Missionary Society. Why, my women sent \$500 to the foreign field last year."

Mrs. D. C. Geggie, as general organizer, addressed Sunday-schools on tithing whenever the way opened. In one year she secured 1,712 little tithers under twelve years of age. In 1901 Mrs. M. L. Woodruff used the happy plan of giving stereopticon lectures, which she declared proved to be better than word pictures to present the conditions of the homeland. Even though provision has been made for the promotion of the children and young people into adult societies as they reach maturity, there is and will be a great field for new organizations of Woman's Home Missionary Societies in the United States. The great number of organizations already has added tremendous wealth and power to the Society, but its field and work have grown apace. Since 1916 this organization work has become a department of Field Work, with a Department Secretary and a committee. It consists of a corps of Field Secretaries, a Student Secretary, and speakers at large.

In 1918 six regular Secretaries and three Reserve Secretaries were appointed to the department of Field Work. Seventeen Negro Conferences were cared for by the Negro secretary, Mrs. Bulkley. The General Secretary was to go anywhere in the field at all times, her salary to be paid by the General Society, and her expenses to be paid by the Conference which she served. The Conference Field Secretary was elected by the Conference and confirmed by the Board of Trustees, the salary and expenses being met by the Conference. Authorized speakers are those on whom the department of Field Work can call for service where needed.

SCHOOLS OF MISSIONS—An enlargement of the task of the department of Field Work has come about with the growth of summer schools of missions, both Methodist and inter-denominational, of student conferences and the demand for specially trained leaders in religious work.

Summer schools are the training camps of Missionary Societies and are admirably equipped at this time to prepare leaders for the reconstruction work of the nation. Two kinds of schools have been visited by the secretaries of the department of Field Work of the Woman's Home Missionary Society—the denominational and the inter-denominational. Among the Methodist schools are Ocean Grove, N. J. held under the joint leadership of the Woman's Home and Foreign Missionary societies. The meetings here are purely program meetings, with no study classes. At Lakeside, Ohio, the Woman's Home Missionary Society has its head-

quarters. In 1915 a specially successful school of Home Missions was held here as well as a Bible Conference and school of methods for Sunday-school workers. The summer school at Lancaster was cared for by the women of the Ohio Conference. Other schools have been opened at Bay View and Epworth Heights, Mich.

Among the inter-denominational schools which attract young people and mission workers from all the churches are: The Chautauqua Home Mission Institute, under the direction and care of the Council of Women for Home Missions, where the Methodists have a Methodist House; Northfield, Mass.; a summer school at Winona, Ind., near Lake Geneva, where fifteen different denominations have enrolled; at Boulder, Colo., where people come from twenty states and Mission Home and girls' camp are the outstanding features; at Mount Hermon Federate School in the Santa Cruz Mountains, Cal.; at Minneapolis and in Oklahoma.

COLLEGE WORK—In 1910 a Student Secretary was appointed for work among Methodist Episcopal students in schools and colleges, her duty being to come into personal contact with Methodist college girls through visits to colleges and to Young Women's Christian Association Conferences; to secure the interest and co-operation of the local auxiliaries; to do follow-up work after the student has graduated, keeping in touch with her until she is a member or leader in an organization of the Woman's Home Missionary Society. No appropriation for traveling was made, so the Student Secretary took the first year to place on file whenever possible the names of undergraduates who were desirous of entering some form of Home Mission work, and names and data concerning Methodist girls who were alumnae and wished to enter the Home Mission field. They were put in touch with District and Conference officers. She sent out literature and made ten visits to nearby colleges.

Data gathered in 1913 revealed the fact that 120,000 girls were in colleges, fifty-four of which were Methodist colleges, and there were besides many secondary and mission schools. To get in touch with the girls was a task. The general religious interest of girls in colleges is with the Young Women's Christian Association. To reach Methodist girls the Student Secretary sought an opening there with the Association. The largest opening was through the summer conferences of the Young Women's Christian Association. At that time this organization held

summer conferences in seven states,—North Carolina, Pennsylvania, New York, Wisconsin, Colorado, Oregon and California. The Student Secretary of the Woman's Home Missionary Society in 1918 stated that it was difficult to reach State Universities, because there was no point of contact, as in other institutions of learning. Workers were accustomed to call these State Universities, "The neglected continent in the Methodist world."

Kappa Phi clubs have been organized in State Universities. These are open to any girl who is a member of the Methodist Episcopal Church, or who is from a Methodist Home or prefers the Methodist church while in college. The motto reveals the purpose of the club, "Every university woman of today a leader in the church of tomorrow." The duty of the auxiliary members is to search out every Methodist college girl in the community and put her in touch with the Kappa Phi Club. The Kappa Phi clubs link up with the Woman's Home Missionary Society through the study of its work. A very important phase of the Field Work in latter years is the attendance of the secretary at camp meetings, summer schools and assemblies. The Field Secretary has emphasized this method as effective in keeping the work before people at a season when visiting churches is impracticable, and as a further means of reaching those who otherwise would not be reached.

Methods

XIII

METHODS



CHRISTIAN STEWARDSHIP—It might be supposed that forty years of collecting money and building up an intricate organization whereby women in one part of the country were affiliated with women in another part of the country in a million-dollar business, or that the enormous detail of purchasing property, remodelling and building homes, problems of shipping, rentals and insurance, would force to the background those saintly qualities which the world expects of Christian women. That this did not happen is due in part to methods which the Society adopted, and to the calibre of its women. Under the Department of Methods are listed standing committees on Christian Stewardship, Evangelism and Inter-Denominational Day of Prayer. These committees worked side by side with those who carried on membership campaigns, who sought missionary candidates and who distributed mite-boxes. Praying and money raising were done together. Women sought new members with the tale of Christ's suffering little ones on their lips. The whole appeal of the army of workers was, "It is of the Lord."

Hebrew stewardship began away back in the time of Abraham, when one-tenth was laid aside for Jehovah. Christian stewardship began with Christ's giving his all for those who were in dire need. The custom of tithing was encouraged by the Woman's Home Missionary Society from the days of the Society's inception. It ranges in its demands upon conscience from the pennies of the Mothers' Jewels to all that consecrated women can secure for the work of the Lord in Home Mission Fields.

EVANGELISM—The committee on Evangelism has labored unceasingly to increase the number of spirit-filled intercessors. Keeping before the busy workers the law, "Without prayer ye can do nothing," it has sought to encourage Bible study and has distributed prayer literature. The observance of the "morning watch" and noontide prayer was inaugu-

rated under evangelistic auspices. Cottage prayer meetings and the re-establishment of family altar worship has been emphasized by this branch of the Society.

SPECIAL DAYS—The Thank Offering was inaugurated in 1890. In 1893 three ladies were appointed to prepare a program for Thank Offering Day, which was to be the third Thursday in November, or as near that day as was practicable. It was the custom of members of auxiliaries to meet for this special service of thanksgiving and to lay upon the altar whatsoever they could bring as their offering. The Thank Offering was reserved for missionaries' salaries by later action.

Previous to 1892 Mrs. J. P. Negus had been influential in establishing a Day of Prayer throughout the auxiliaries in her conference. This day proved so profitable that the Northwest Iowa Conference sent a memorial to the Annual Meeting in 1893 inviting all the Conferences to join in a special day of prayer for the work which the Society was led to do, for its mission fields, its missionaries and the children under its care. In 1894 a general call was given to all the Home Missionary societies of all denominations to join in an inter-denominational day of prayer. For twenty-five years the Woman's Home Missionary Society designated the last Thursday in February for special services for confession and prayer, but in 1918, by order of the Board of Trustees, the time for this day of prayer was changed to the inter-denominational date, then placed in November.

Membership campaigns have been carried on from time to time to increase the enrollment under the Woman's Home Missionary Society standard. Aside from securing these members, was the delicate task of training them to pay their dues at an early date. This has led to an informal selection of September as Dues-Paying Day. Much depends on the ingenuity of the leaders in this work to arouse enthusiasm and gain an impetus for the campaign that will carry it to a successful issue. The work for recruits among the Mothers' Jewels and Home Guards has always been appreciated.

Life membership, whereby an auxiliary selects a specially faithful worker from its number and by paying twenty dollars makes her a life member of the Society, has been stressed by the managers of this work. A membership campaign inaugurated in 1915 led up to the celebration

of the Society's fortieth birthday, June, 1920. As a gift to the Society, 40,000 new, paid members were to be sought during the anniversary year, the minimum gift for each Conference to be four hundred recruits.

PERMANENT FUNDS—A permanent missionary as well as deaconess fund has been established. The income from this fund is used for missionaries who may need rest or medical attention.

PERPETUAL MEMBERSHIP—The annuity idea has taken form in the Perpetual Membership Fund. Any woman can become a Perpetual Member of the Woman's Home Missionary Society on the payment of \$30 into its general treasury. The interest on this sum is used to pay the annual dues of said member into the auxiliary treasury where the membership is held, and this payment goes on after her death.

MISSIONARY CANDIDATES—It is a task of great responsibility to secure adaptable workers for the Homes, schools and mission stations of the Society, besides teachers, matrons and superintendents for other institutions under its jurisdiction. In early years missionary teachers were reported by the Corresponding Secretary as having started work in the Southland. In 1883 the Committee on Missionary Candidates made its first report. Seventeen women were ready to go into Home Mission work when called. The next year thirty-five names were on the waiting list. As fast as the work was opened up these waiting missionaries were placed. As years went by, faithful workers dropped by the wayside. There was a growing need for more workers, both to replace those whose hands were folded and to fill new places where the work had enlarged. The committee had no appointing power, but recommended workers to the Bureau Secretaries. The individual candidate was required to secure the approval of her Conference officers before being recommended by the Candidate Committee. The requirements for service were consecration to the spiritual uplift of humanity, good health, education, social qualities which would make the worker agreeable to live with and work with, and a willingness to remain at her post so long as conditions were satisfactory to all concerned.

MISSIONARY EDUCATION—This department was created in 1917, succeeding that of Reading Circles which had been successfully carried on for several years. Its aims have been stated as follows: "To give a knowledge of missionary facts and problems: to rouse the interest of

women in Home Missions." The first year 12,559 readers of missionary textbooks and leaflets were reported from reading circles and study classes. Five hundred diplomas were awarded to those who had done the required reading. Two kinds of readers were recognized by the department,—those who read the textbook only, and those who read the required textbooks, *Woman's Home Missions*, and selected supplementary reading for three years. Honor emblems, pennants and diplomas are among the awards offered by the department.

TEMPERANCE—The Woman's Home Missionary Society very early met the results of intemperance on the fields where poverty, sin and ignorance locked arms to defeat its righteous purpose. It taught little children to beware of the destroyer, befriended the destitute wife of the drunkard, and took measures to undo the results of the evil habit which yearly fastened itself on more people. By 1905 a Department of Temperance was organized to carry on the fight against all forms of intemperance that in any way undermined the home. At first the leaders of the department adopted the "do everything" method, until a definite type of temperance work could be determined upon as most effective. The following efforts were made during this period, through petitions and correspondence, in connection with other organizations: "To prevent the violation of the Prohibition Law by interstate commercial facilities"; "to prevent the sale of liquor on ships, in parks and public buildings"; "to continue Prohibition for Indians in Oklahoma"; "to secure Sunday closing for the Jamestown Centennial Exposition"; "to submit to President Roosevelt a petition for a universal treaty of nations to forbid the sale of intoxicating liquors and opium to savage races." The organization of the Woman's Home Missionary Society lent itself most readily to the circulating of petitions. Seventeen Conferences had secretaries of temperance. Petitions were signed and sent in from each Conference when the Department of Temperance gave the word. On demand, yards of such petitions would be sent to the National Capitol. In 1914 four petitions were circulated and forwarded to the proper authorities: 1. For National Constitutional Prohibition. 2. For Child Labor Protection. 3. For Reinstating the Bible in the Public Schools of Illinois. 4. For the Establishing of Police Matrons. This department held meetings in jails and penitentiaries, and distributed Bibles and temperance literature.

In 1917 the Woman's Home Missionary Society helped to win Prohibition for Porto Rico. It sent in a petition asking for the ceasing of exportation of rum to Africa. The women distributed 146,616 pages of free temperance literature. One of its leaders spent \$5,000 of her own money to help stamp out the liquor traffic. In 1917 the Woman's Home Missionary Society sent a petition again to the House of Representatives calling attention to the wise examples of Russia, Alaska and Porto Rico. In 1918 its members who had the franchise, helped elect men to state legislatures who were pledged to vote for the Constitutional Prohibition Amendment. The Society sent out pleas for War-Time Prohibition. It urges and secures temperance teaching in Sunday-schools, and co-operates with other temperance organizations in securing scientific temperance instruction in public schools. Gold medals in some places have been awarded for prize essays on temperance.

WAR WORK—There could be no finer illustration of the results of the work of the Woman's Home Missionary Society than in the patriotic response of its wards to the call to the colors during the World War. Indian boys from the plains, Negro boys from the schools, lads from the orphanages and members of the settlement clubs, all marched away to serve their country. Not only did student girls go into service, but Queen Esther girls from the Society at large served at home and abroad as nurses. While the work of the Society was largely of the type required to keep home fires burning, all the time, energy and money that could possibly be spared was devoted to war work. No new enterprise was started. Wherever they could mark time in the march toward bigger things they did so. Wherever sacrifice could be carried beyond the slender margin to which the Homes were accustomed, they retrenched. While service flags waved over portals, those remaining worked for the Red Cross.

The General Society opened every possible channel to war work. On November 23, 1917, a joint meeting of officials of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society was held in Philadelphia. It was decided to create "The Woman's War Council of the Methodist Episcopal Church," composed of three official representatives of each society, together with three women from the church at large. The council was to have no executive authority, but

to act as a clearing house for the war work of both societies, each society working out its own plans. Five sessions of the Woman's War Council were held. The ladies representing the Woman's Home Missionary Society were Mrs. M. L. Woodruff, Mrs. Mary Fisk Park and Mrs. D. B. Street.

One of the most serious problems before the nation was what to do with the mothers, wives and sweethearts of the soldiers in camp. They were anxious to be as near their soldiers as possible. Some Methodist hostess houses were built by the Board of Home Missions and Church Extension, and in these the Woman's Home Missionary Society supported deaconesses and mission workers. An outstanding work was at Camp Dix, where the Society equipped and conducted the Center built by the Board of Home Missions. Another important field was at the Great Lakes Training Station.

At some places layettes and children's clothes were in demand. Travelers' Aid deaconesses were at hand. At Des Moines, Iowa, a Home was opened for girls and seven deaconesses were at work. Twenty-eight camp and war workers were kept busy. The Boston Immigrant Home cared for interned women and children. Orphans were taken into the Children's Homes of the Society.

A conditional appropriation of \$50,000 for 1918-19 was made. Each member was asked for sixty cents a year, each Queen Esther girl to give twenty-five cents a year. Ten cents and five cents were asked from the Home Guards and Mothers' Jewels respectively.

CENTENARY CO-OPERATION—The Society pledged to support every part of the Methodist Centenary Campaign and stressed the program of stewardship, of prayer and of life service.

DEPARTMENT OF LITERATURE—A bureau of the Woman's Home Missionary Society implies some part of the mission field for which an appropriation is made for maintaining work there. This field is also the recipient of pledge money and special gifts. The Departments may include a number of bureaus, such as the Deaconess Department or the Department of Bureaus and Standing Committees of Homes, Schools and Mission Stations; or they may be organic divisions of the Society, such as the Young People's Department or the Children's Department,

not receiving moneys, but instead helping to support work on the mission field. The Immigrant Department does not have a specific mission field, but includes relief work at the ports of entry in San Francisco, New York and Boston. This peculiar and exacting ministration to thousands is quite field enough for mission work and receives an appropriation. Three other departments claim the attention of the student of Home Mission history, for without them the work would suffer from stagnation, from financial depression and from indifference.

A history of the Department of Literature includes that of *Woman's Home Missions*, *Children's Home Missions*, general publications, and the annual report.

WOMAN'S HOME MISSIONS—This, the official organ of the Society, was provided for in 1884. Those women of early days who had genius for organization as well as missionary fervor, decided that an official organ was essential to the work. Its purpose would be to acknowledge receipts of money and goods, to give information of new organizations, and to furnish interesting letters from missionaries concerning their fields. It would communicate also valuable information to the church in regard to the extent and work of the Society. Mrs. McCabe's story of how the first editor was chosen for this ambitious program is of historical interest: "I sat by, an observer. Two ladies raised their heads from a close consultation. Mrs. Whetstone said, 'I move the Woman's Home Missionary Society have a paper, of which Mrs. Bugbee and Mrs. McCabe shall be editors.' My heart stood still at being brought to a decision. During the silence, Mrs. Davis, Chairman, arose from her seat and in a whisper said, 'Calista, don't you refuse. It is of the Lord.' Well, I used to edit the paper for our literary club, so I accepted. Mrs. S. B. Thomson appeared to my mind. I selected her as publisher and put on my wraps and went and told her so. She declined; thought it was new work, and did not like any more public burdens. She inquired if we would be responsible for the debts of the paper. I said, 'Yes; we sign the contract, but the Executive Board is back of us and will never let us go to prison.' Next an old friend of mine showed me the types to use in this and that instance, and showed me how to make up a 'dummy.' A saintly woman in my Home suggested the first poem, 'Do Ye Nexte Thyng!' and the Central Life Insurance Company gave us the first advertisement. The

second brought in fifty dollars, for an advertisement from Mr. James DeCamp. According to printers' judgment, the first issue was prettier than all that have followed."

The publication interests were judiciously managed and *Woman's Home Missions* paid all expenses from the beginning. The first issue was a modest monthly of eight pages, three of which were devoted to advertising. The subscription price was twenty-five cents. A list of six hundred names came in. The first set came from Evanston, Ill., and *Woman's Home Missions* opened a bank deposit of \$4.50. That first cornerstone list included six cities: Evanston, Cincinnati, Anamosa, Boston, Reno and Peru. By the end of the year 4,500 names were on the mailing list. The editor and publisher soon became aware that *Woman's Home Missions* people were pushing the subscription list with enthusiasm, and that people in general were both ignorant and indifferent about the homeland. The next year Mr. J. R. Wright gave the paper a mailing machine. The paper, still twenty-five cents a year, was doubled to sixteen pages.

Some of the early problems in meeting expenses included the great question as to whether they should go back to smaller size, or raise the subscription to thirty-five cents, or ask for appropriations from general funds, or give more space to advertisements. A standing business committee of three was formed to whom a financial report was made monthly. Remuneration of the publisher and editor was fixed at three hundred dollars each, and for an assistant two hundred dollars. All ladies were urged to secure subscriptions, renewals and advertisements.

From the beginning of *Woman's Home Missions*, the editors constantly reminded their readers that the organ was for the Society and was an agency called into existence to serve the Society. In other magazines the profit went to the proprietor, but in the case of *Woman's Home Missions* it went to the Society. The success of the paper depended upon the loyal, faithful, voluntary efforts of the membership.

In 1887 one column of *Woman's Home Missions* was reserved for a circular letter for the Reading Circle. As the work increased, the annual report grew very large, so some portions were printed in the magazine, thus lessening the expense of the annual report. The Concert Study,

introduced in 1890, helped subscriptions to the paper. In the same year two bi-monthly, four-page supplements to *Woman's Home Missions* were added. The first of these, devoted to deaconess work, was edited by Mrs. J. W. Bashford. The second, for children's work, was understood as leading toward a children's paper. All names of Mothers' Jewels were published in the children's supplement, besides bright picture stories. No advertisements appeared here unless especially pleasing to children.

Paper and supplements were twenty-five cents a year, and *Woman's Home Missions* was not only increasing its subscription but also giving accurate knowledge of mission fields to its readers. One man, while working in Mexico, stumbled upon a copy of the paper. After reading it he said that nothing was more pointed or more correct than the article on New Mexico written by a bureau secretary.

In 1891 *Woman's Home Missions* came out with twenty pages and a colored cover, and costing thirty-five cents a year. This same year the publication of supplements was suspended and a column for deaconess work was edited by the Deaconess Bureau. A page of the paper was devoted to young people's work under the direction of the Young People's Bureau. In 1894 *The Deaconess at Work*, published for two years under the Lucy Webb Hayes Training School and Deaconess Home, was united with *Woman's Home Missions*. The reasons for this union were as follows: The addition of a department so important as the deaconess work would add to the interest and value of the paper. It would be impossible for a department even as large as the deaconess to support a periodical without sameness of method, or occupying the ground of church papers and the Society's organ. It was determined that *Woman's Home Missions* should include all the work as a unit under one cover. This necessitated the addition of four pages to the paper.

In 1900 the headquarters of the paper were changed from Delaware, Ohio, to New York City, where the publication of the paper was combined with that of the leaflets. The advertisements were placed under the care of advertising agents, who should choose such advertisements as were in harmony with the wishes of editor and publisher. Several pages were given over to deaconess work. A series of articles valuable to the Society as historical records appeared during 1898-1900, written by Mrs. T. L. Tomkinson.

The magazine changed once more to a white cover, since it would give added space for a picture or a pointed article of special interest. Furthermore, in binding the issues the outside, with the new type of cover, could be included. In January, 1917, the office of the two magazines, *Womans' Home Missions* and *Children's Home Missions*, was changed to Cincinnati, the headquarters of the Society.

During its thirty-six years *Woman's Home Missions* has had three editors,—Mrs. H. C. McCabe, from 1884 to 1902; Miss Martha VanMarter, from 1902 to 1917; and Mrs. Levi Gilbert, from 1917; for the greater part of this time Miss Mary Belle Evans was publisher. A history of the ways and means by which the paper was built up cannot portray its influence nor the literary merit and the personality of the intellectual and spiritually minded women who carried the responsibility of literary production and financial management, and tactfully levied upon busy secretaries and missionaries alike for facts concerning the mission field. The results, however, can be clearly chronicled in the growth of certain departments essential to the spiritual life of the Woman's Home Missionary Society. The Thank Offering, the Day of Humiliation and Prayer, and the tithing system of religious finance, have all been encouraged and carried on by the paper as "something helpful to the church and vital to the prosperity of the country."

"*Woman's Home Missions* is a technical magazine. Its right to a place on your table is based on its claim that it is the organ of one of the greatest woman's societies in the country. It furnishes the direct means of communication between the fields of labor and the women of the auxiliaries, upon whose efforts all our financial resources depend."

In 1895 recommendations for a children's paper were made as follows: It should be eight pages, size $6\frac{1}{8}$ x 8 inches; it should be printed on supercalendared paper, 40 pounds to the ream; the name should be *Children's Home Missions*; the subscription should be fifteen cents, allowing, however, ten copies addressed to one person at ten cents each.

The first issue was 1,000 copies. Miss VanMarter was made editor and Miss Mary Belle Evans, publisher.

The reasons given for establishing a children's paper were that it would reach the mind and heart of the child during its most susceptible

years. This early impression would be most enduring. The paper also would be, as in the case of the adult paper, a valuable help in organizing. Mothers would be educated through their children. The material in *Children's Home Missions* would open avenues of activity to children. For twenty-four years the "little paper" has been going into the homes of Home Guards and Mothers' Jewels, while in many instances local auxiliaries have paid for subscriptions thereto, and placed it in the primary and junior departments of the Sunday-school. The subscription list has grown to 26,464. This is a great achievement in the light of the fact that the list of individual subscribers to a children's paper is estimated to change completely every four years.

GENERAL PUBLICATIONS—The leaflet literature has had a phenomenal growth. In 1883 ten leaflets were published. This was looked upon with great favor, since the workers thought that there was a wide field in Home Missions for such literature. The care of leaflets was left to Mrs. E. E. Marcy, and they were sent from her home in Evanston, Ill., to the auxiliaries. After Mrs. Marcy had given up the leaflet distribution it was transferred to New York and placed in charge of Miss VanMarter. In 1890 direction was given to hold the type of articles published in *Woman's Home Missions*, which should have wider circulation, so that leaflets might be struck therefrom as the editor and chairman of the committee on publication might advise.

All Conferences, Districts and local auxiliaries were earnestly requested to appoint a secretary of literature whose duty would be to distribute leaflet supplies. Recommendations were made to the effect that no leaflet should be printed over the imprint of the Woman's Home Missionary Society without being accepted by the leaflet editor. The secretary of each bureau was expected to furnish material for leaflets on her respective bureau work.

In early days much of the material for leaflets was secured from the type sheets of *Woman's Home Missions*. Now and then one was written for a definite purpose.

The present editor says that she was fortunate in entering the work with an inheritance of wise plans and helpful material. It must not be supposed, however, that three quarters of a million leaflets could be dis-

tributed over and over again without fresh, attractive material being added to the leaflet files.

This work since 1906 has been done by the editor and business manager, Miss Alice M. Guernsey. More than a hundred and fifty leaflets, booklets and books listed in the latest catalog are from her scholarly pen.

Anyone examining the back of mite-boxes will see why they take their place with leaflet literature. A regular system of lesson Helps for the inter-denominational study course provides monthly material for Auxiliary, Circle and Home Guard programs. The study plan is based on six lessons on six chapters of the inter-denominational textbook, and six on other themes connected with the work of the Society. The fortieth anniversary year sees the attainment of its goal of 4,000 regular subscribers (auxiliaries and circles) to the Senior Study Course. A Junior Study Course has also been established.

In 1906, reporting for the committee on Home Mission Study Course, Miss Guernsey defined the work of the committee as lying between that of the Reading Circle on one hand and the Department of Publication on the other. It was desirable to keep the record and to know the number of text books ordered. In 1907 Inter-demominational conferences were held at Winona Lake and Silver Bay, and the cause of inter-denominational Home Mission study was greatly helped. At present an inter-denominational committee representing Woman's Home Missionary societies of eleven denominations secures the textbook each year for the inter-denominational Mission Study Course.

In February, 1906, representatives of the Board of Trustees, the editor, and the office secretaries of the Department of Literature met officially, on call of the National Corresponding Secretary, Mrs. D. L. Williams. Among the results were the unifying of the work by establishing one central or publishing office and several branch offices, a uniform system of bookkeeping for all offices, and one official catalogue.

READING CIRCLES—Energetic managers and publishers of literature were constantly reminding the constituency that a Society carrying 50,000 uninformed members was not equipped for its best service. It was a mistake to ask for the giving of money by people who had no knowledge

of the work. Neither could a Society in any of its connections grow steadily unless its individual members could present the information and ideals with which the Society worked. People would be much like the small boy who was quoted as saying, "It is rather difficult and pretty impossible to convey to others those ideas which you are not yourself possessed of."

The logical step was to form Reading Circles, and there were begun in 1887, the object being to lay "before our families of the Woman's Home Missionary Society in concise and brief form the condition of our country in a sense not confined to its missionary needs. There was to be one general Reading Circle, the only condition being the reading of one or more selected books. *Woman's Home Missions* was to contain a column for a circular letter from the secretary of the Reading Circle.

The first set of readings were *Woman's Home Missions*, "Our Country," by Josiah Strong, and "A Century of Dishonor," by Helen Hunt Jackson. Those planning Reading Circles aimed to systematize the course of reading so that it should consist of a few books well chosen. The next group of books was: "Alaska," by Dr. Jackson; "Modern Cities," by Loomis; "An Appeal to Cæsar," by Tourgee; "The Mormon Problem," by Ford; "The Deaconess," by Jane Bancroft; and "In Memoriam, Lucy Webb Hayes," by Mrs. John Davis. A motion was passed at the Annual Meeting of 1890 that these Reading Circle books, constituting the Woman's Home Missionary Society Library, be put in all the Deaconess Homes and in such other Homes and Training Schools as were able to profit by them.

ANNUAL REPORT—One might suppose that the "publications" of the Woman's Home Missionary Society had been included under the papers, books and leaflets. But there was still a very important one,—Annual Reports,—including the constitution of the Society, addresses on special topics made at the Annual Meetings, minutes of these meetings, etc.

A "Twenty Years' History of the Woman's Home Missionary Society" was written by Mrs. T. L. Tomkinson in 1901. Other volumes on various lines of work have been issued during the years. A classified catalogue makes the publications easily available.

SUPPLIES—For many people the only touch with missions is the recollection of the Missionary Barrel which their mothers helped pack years ago. If we are to believe the accounts of the facetious joker, more went into those Missionary Barrels than was ever listed in the books kept by the faithful superintendent of supplies. It is a far cry from the early days of supply work, when barrels of second-hand garments were sent to the frontier, to the present when only suitable garments in good condition will pass. It is a far cry, too, from those days when wool was wool and shoes wore and clothes were lasting, to the present time when the newness of a garment is no guarantee of its wearing quality.

Like other departments, that of supplies originated in a natural, laudable attempt to meet the difficulties of supporting industrial work in the South. In 1882 a committee reported that the missionaries needed material to carry on their industrial schools, such as patches and cloth for sewing classes, needles, thread, etc. There was need also of supplies for the destitute. The women of the Society were asked to collect garments for the needy, and to cut and prepare simple garments for making which could be used to teach sewing. Each auxiliary was to prepare the box, pay the freight, and send a list of the contents and estimated value to the committee having direction of supply work.

In 1883 the Department of Supplies was organized. Auxiliaries were to inform the superintendent of supplies of their intention to send a box. A list of articles in the box was filled out, and this, together with freight or express receipt was mailed to the superintendent, who kept record thereof. In 1892 Conferences were requested to elect Conference and auxiliary secretaries of supplies. The secretary was to write to the general secretary of supplies for directions as to where to send barrels, was to receive necessary measurements for garments needed, and to endeavor to secure reduced transportation rates. No credit was given for supplies sent out without the approval of the secretary of supplies in the auxiliary where the box or barrel was packed. The local secretary of supplies was to fill out the pastor's vouchers with the aggregate sum of money thus used for Home Missions and the value of the supplies donated. This was to be signed by the local treasurer and given to the pastor to present to his Conference statistical secretary.

These first barrels were sent South to relieve conditions there, but very soon requests for the donation box came from the West for ministers on the frontier. The women were amazed at the want in the parsonage revealed in the winter of 1884. The churches were new, people were in straitened circumstances, the missionary appropriations of the Missionary Society of the Methodist Episcopal Church were necessarily small. Thirty-five churches at once responded to the need of ministers' families on the frontier. At first boxes and barrels were sent to the presiding elders, who distributed them to the ministers under their care, but this did not prove to be an economical arrangement, since it necessitated repacking and reshipping. The method of having them sent directly to the minister was established.

The Supply Department had a growing business on its hands. Not only did it have the furnishing of materials for the schools and barrels for the ministers, it also was called upon to provide furnishings for the Society's Industrial Homes. Interest in the department waxed strong. Enthusiasm ran high. New auxiliaries were organized. Queen Esther Circles cut out garments for the Southern girls to sew, and packed Christmas boxes for the little orphans at Mother's Jewels Home and elsewhere. Once in a while a barrel meant for the Indians would reach a parsonage, or one packed for the North would arrive at a Southern plantation. But such mistakes were rectified and were very few compared with the numbers sent out by the zealous workers.

Through Chaplain McCabe all cases of need coming to the Missionary Society in New York City were turned over to the Bureau of Supplies of the Woman's Home Missionary Society of the New York Conference. The boxes sent to the frontier contained clothing for the family, theological books in the prescribed Conference course of study for the young minister, Bibles, hymnals, organs and libraries for help in services. Heavy fur coats for the minister to wear when traveling his circuit with the thermometer thirty degrees below zero were also included.

Very soon new garments had the right of way. In 1905 a circular letter was sent to the Conferences urging a low valuation on second-hand garments. In fact, it was thought wise to put no value on them at all. Later it was resolved that owing to the difficulty of securing a uniform scale of valuation on second-hand articles donated, all secretaries should

be instructed that beginning with the year 1905-06, second-hand articles should be reported by number instead of by estimated cash value. In 1906 the Department of Supplies ministered to one thousand families. Twenty-five fur coats went to ministers. Twenty rag carpets were sent to as many parsonages, and numberless Christmas boxes were packed for individual Homes and orphanages. Second-hand garments to the number of 87,240 were also supplied.

A harder winter followed. Fuel and foodstuffs were high; salaries would hardly buy the groceries. The Woman's Home Missionary Society said: "We will not fail them." So great faith did these frontier families have in the Missionary Barrel that they cheerfully accepted hard places if they were assured that a Woman's Home Missionary Society barrel would be sent for the parsonage family there.

In 1913 the president of the Woman's Home Missionary Society recommended the formation of a Sustentation Bureau, for the purpose of supplementing the salary of Methodist Episcopal ministers throughout the church wherever a man received \$500 or less a year. After an extensive correspondence, the secretary of this new Bureau revealed some astonishing facts: "Fifty-one replies gave the following results: 1,400 ministers received less than \$500, six hundred had parsonages, eight hundred were without parsonages. If this ratio should continue throughout the Conferences yet to be heard from, at least 3,000 servants of the Most High would be found trying to build the Kingdom of Christ in this highly favored land at this time of the high cost of living on a support wholly inadequate to meet their daily needs, a condition so startling as to drive Methodism to its knees."

Sustentation Conferences were those conferences which retained twenty-five cents from membership dues to be expended by the Conference Society for its own needy ministers. By 1917 thirteen conference societies were caring for their own needy preachers. A question arose as to whether the church should not soon be able to care for its own pastors. The time did not look propitious since "perplexing questions relative to work in the South were unanswered and since new territory was being opened up in the great Northwest."

In 1914 the plan of retaining one-half of the dues was abolished. All

Conferences desiring to become Sustentation Conferences were directed to make application through the Bureau secretary to the Board of Trustees. In 1915 the bureau of sustentation was merged with the Department of Supplies. That year Sustentation Conferences paid for needy ministers \$6,625.50.

During the years of the World War normal conditions were gone. The sources of supplies were in Homes where the stress of war had entered. The distribution of supplies was handicapped by Government problems of transportation. But the calls were urgent. The Society must needs support the orphanages where were the children bereft of fathers by the war. Ministers never were so needy. Supplies for Industrial Homes and hospitals were essential. The latest cash report was \$121,641.12, besides fur coats for the men of the Northwest, linens for the emergency hospital at Washington, D. C., provision for the deaconess at work, clothing for the sick, and assistance for eight hundred and seventy-eight ministers.

Surely helpfulness is the keynote of the Department of Supplies.

In Review

IN REVIEW

* * *

“He that putteth his hand to the plow,
looking back, is not worthy of the Kingdom.”

THE United States Government has a class of men in its fighting corps who are picked men. They are selected for splendid physique and unerring eyesight. They are well-poised, crack shots and trained to fight anywhere, at any time, on land or sea. These men are known to the world as the United States Marines.

The Home Missionaries are the Society's marines. They are the best workers that careful selection and specialized training can produce. They are ready to go anywhere and do anything on the great Home Mission field that their leaders may request. During forty years, they have cleaned up bad spots in Christian America as thoroughly as the Marines wiped out the machine-gun nests in France. They have been as tender and skillful in their ministrations as the Red Cross nurse. They have been the faithful army on the firing line, where it was hard and dangerous and where privations and sufferings were a necessary part of the work. Many times their appointments were far out on the prairies, where the red Indian roamed, still battling against the civilization that claimed him. They were sent to the far Northland, where separation from home and loved ones was as complete as anywhere on the globe. Far to the South the hot, dry winds of desert towns would sap the strength of the missionaries as they struggled for a hearing in the Mexican quarters of the refugees from over the border. In city streets as foreign as any street in Canton they walked with courage derived from prayer and faith in God. With surpassing patience they wrestled with the perplexities of foreign-speaking strangers. In crowded slums they ministered to the sick and dying. There is no part of our land where these Home Mission “Marines” are not known.

Much of their success turned on their intuitive knowledge and keen perception. They not only expounded the Scriptures, but also showed varied ability in digging wells, laying foundation walls, curing whales; they could explain methods of irrigation, lead in prayer or teach a kindergarten. They performed with equal dignity and high degree of excellence the duties of squatter, homesteader, farmer, detective, navigator, nurse, financier, housekeeper, amanuensis, teacher, preacher and linguist. They were brave almost to foolhardiness.

Again and again they have returned to the work. Their labors have been appreciated by the great army at home. At each morning watch some women prayed for the missionaries. At the noontide hour they lifted again their petitions to the Heavenly Father for the work done at so great a cost. Auxiliaries and Conference societies have levied on work basket, linen closet, pantry shelves, storage rooms and pocketbooks of their respective communities for gifts for the missionaries and their work. Forty years of such history could never have been written if the entire constituency had not caught the gleam of Kipling's lines:

"It ain't the individuals,
Nor the army as a whole,
But the everlastin' team work
Of every bloomin' soul."

When missionaries finally bade farewell to the field where they toiled and builded so well, the Society returned with memorials to their faithful service.

The Woman's Home Missionary Society of the Methodist Episcopal Church has had great leadership. The early group of leaders demonstrated their peculiar abilities in the perfection of organization which they developed side by side with experimental work in the South. The last decade of history has produced another group of leaders who have done an equally brilliant thing in leading the deaconess movement to a climax of city mission work, with its network of Deaconess Homes and settlements over the entire country, with its scholarly and influential training schools, and its marvelous hospitals. The greatest tribute to these leaders is the recital of their philanthropies: "By their deeds ye shall know them." That the first president of the Woman's Home Missionary

Society should be Mrs. Lucy Webb Hayes, wife of the president of the United States, gave the Society distinction. That its first Corresponding Secretary should be the gifted Elizabeth Rust gave the Society a hearing among the leaders of the Methodist Episcopal Church. That among the pioneers of its missionary work should be the dean of a woman's college and a professor of English literature gave the support of the educated women of the country. That through all the years women of means and social influence have rallied to the standards of the Society has given it power. That women of special ability and rare Christian character have devoted themselves to the fulfillment of its great and difficult tasks has given it success.

On June 8, 1920, the Woman's Home Missionary Society of the Methodist Episcopal Church will celebrate its fortieth birthday. The members of the Society have been zealous in providing a suitable anniversary gift as a crowning effort to forty years of ardent work and brilliant achievement upon the Home Missions Field. Statistically, this gift stands as 40,000 new members, 40,000 new subscriptions to the organ of the Society, *Woman's Home Missions*, and \$80,000. In reality, this combined force of personality, propaganda and money will be used to provide for loving care of deaconesses and missionaries when they have become "sunset members," and to enlarge and develop two of the national training Schools of the Society,—the McCrum National Training School for Slavonic Young Women at Uniontown, Pennsylvania, and the San Francisco National Training School.

Not only have the women realized the need of trained workers as crucially important; they have also recognized the strategic hour for reconstruction of work already grown to large proportions, involving tremendous responsibility and offering the greatest opportunity for Christian service that has yet been given to women of America. Committees of survey were appointed who were to visit the institutions of the Society, with power to make investigations on the field and to recommend improvements that would lead to the betterment of equipment and educational facilities. As a result of these surveys the following reconstruction measures are being carried out:

A new Church and Mission House for the Indians at Yuma, Arizona; changes and repairs at the New Jersey Conference Home,

Morristown, Tennessee; a new domestic science room at Rebecca McCleskey Home, Boaz, Alabama; equipment for a domestic science room and living rooms at Haven Home; a building at Asheville, North Carolina, used for the younger girls from Allen Industrial Home; new equipment at Browning Home, Camden, South Carolina; the establishment of an advanced Seminary and training school for Negro girls and women; the building of a Negro Orphanage; a new building for Brewster Hospital at Jacksonville, Florida; additional buildings for Mothers' Jewels Home, York, Nebraska, and Peck Orphanage, Polo, Illinois. The surveys have included the institutions for Negroes and the Southern white work; the Spanish Bureau of the Southwest; the missions to the Indians and the varied lines of work on the Pacific Coast; the Slavonic Training School and the work among the Slavs. A survey of Alaskan work is contemplated.

This reconstruction work, together with the special development of the National training schools, is now engaging the attention of the best equipped corps of workers the Woman's Home Missionary Society of the Methodist Episcopal Church could put upon its field.

To further strengthen the educational phase of their mission work, an educational secretary has been appointed whose duty is to visit all the schools of the Society and to make such recommendations to the Trustees and Bureau Secretaries as may be needed to increase the efficiency of teachers and schoolroom methods, and to see that these schools conform to the State requirements of education.

The surveys have included the institutions for Negroes and the Southern White Work, the Spanish Bureau of the Southwest, the missions to the Indians and the varied lines of work on the Pacific coast, the Slavonic Training School and the work among the Slavs.

A survey of Alaskan work is contemplated.

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